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# The Chinese Recorder and Missionary Journal.

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## CONTENTS.

	PAGE.
The Duty of the Missionary in Relation to Cases of Persecution } <i>By Rev. C. S. Champness.</i>	55
Christian Work among Japanese Soldiers ... } <i>By Rev. H. Loomis.</i>	60
Difficulties of the Chinese Clergyman ... } <i>By Miss Emily S. Hartwell.</i>	64
God's Messenger ... } <i>By Mr. Tong Kai-son.</i>	70
In Memoriam.—Jane Helena Burt, née Tetley ... } <i>By Rev. G. H. McNeur.</i>	75
Some Remarks about the Standard } <i>By S. C.</i>	81
Educational System of Romanization } <i>By Rev. F. E. Meigs.</i>	82
Department A Few Thoughts from Dr. Faber ...	83
Notes ...	84
Correspondence ...	85
Orphanage Work.—A Bereavement.—"C. T." and Wên-li Hymns.—A Term for Protestant. Dr. Martin's Rejoinder.—Dr. Martin and the Term for Protestant.—Cheap Heating Stove.	
Our Book Table ...	89
Editorial Comment ...	95
Missionary News ...	98
Science Lectures and Evangelism.—C. E. General Secretary's Report.—Mission Work in Manchuria in War Time.	
Missionary Journal ...	106

## ILLUSTRATION.

Kashing Presbyterian High School ... Frontispiece.

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18 Peking Road, Shanghai, China.

# Valentine's Meat-Juice.

Endorsed by the Medical Profession of United States, Great Britain and Germany  
and employed by the Insane, Inebriate and Govt. Hospitals  
and the Army and Navy of the United States.

SOOCHOW HOSPITAL, SOOCHOW, CHINA, February, 25th, 1885.

I have used Valentine's Meat-Juice with most gratifying results in several cases.

A CASE OF POST-PARTUM HEMMORRHAGE—Lady aged 35; lost an enormous quantity of blood; hemorrhage was checked, but patient sank rapidly from exhaustion; stimulants only gave temporary relief, on account of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1 'o 12, two tea-spoonfuls every ten minutes. Patient revived, pulse reappeared, respiration less sighing and more regular; and by continuing the treatment until two bottles had been taken, she was restored, and is to-day a hearty, healthy woman.

He also gives a case of cholera-infantum, and adds:—

In both cases the peculiar merit of the Meat-Juice lay in its being able to supply a circulating medium as near in character to the blood as can be well obtained. In the case of other preparations, more or less of digestion is necessary before assimilation can take place; this is not so with Valentine's Meat-Juice, it is ready for osmosis whether in the stomach, upper or lower bowel. It is an excellent thing to give by rectal enema, with or without brandy.

The Meat-Juice contains much nourishment, is readily absorbed, is very palatable and is not greasy. I use it daily in hospital and private practice, and feel that I cannot recommend it too highly.

WALTER R. LAMBUTH,

Surgeon-in-Charge, Soochow Hospital.

## TESTIMONIALS.

New York.

I prescribe  
VALENTINE'S  
MEAT-JUICE daily,  
and like it better  
than any prepara-  
tion of the sort I  
have ever used.—J.  
MARION SIMS, M.D.

GEORGE H. EL-  
LIOTT, M. R. C. S.,  
in the *British Med-  
ical Journal*, De-  
cember 15th, 1883,  
"I would advise  
every country prac-  
titioner to always  
carry in obstetric  
cases a bottle of  
VALENTINE'S MEAT-  
JUICE."

Washington, D.C.

I have used large-  
ly VALENTINE'S  
MEAT-JUICE and  
consider it the best



of these (meat) prepa-  
rations. It was  
used by the late  
lamented President  
Garfield, during his  
long illness and he  
derived great bene-  
fit from its use.—  
ROBERT REYBURN,  
M.D.

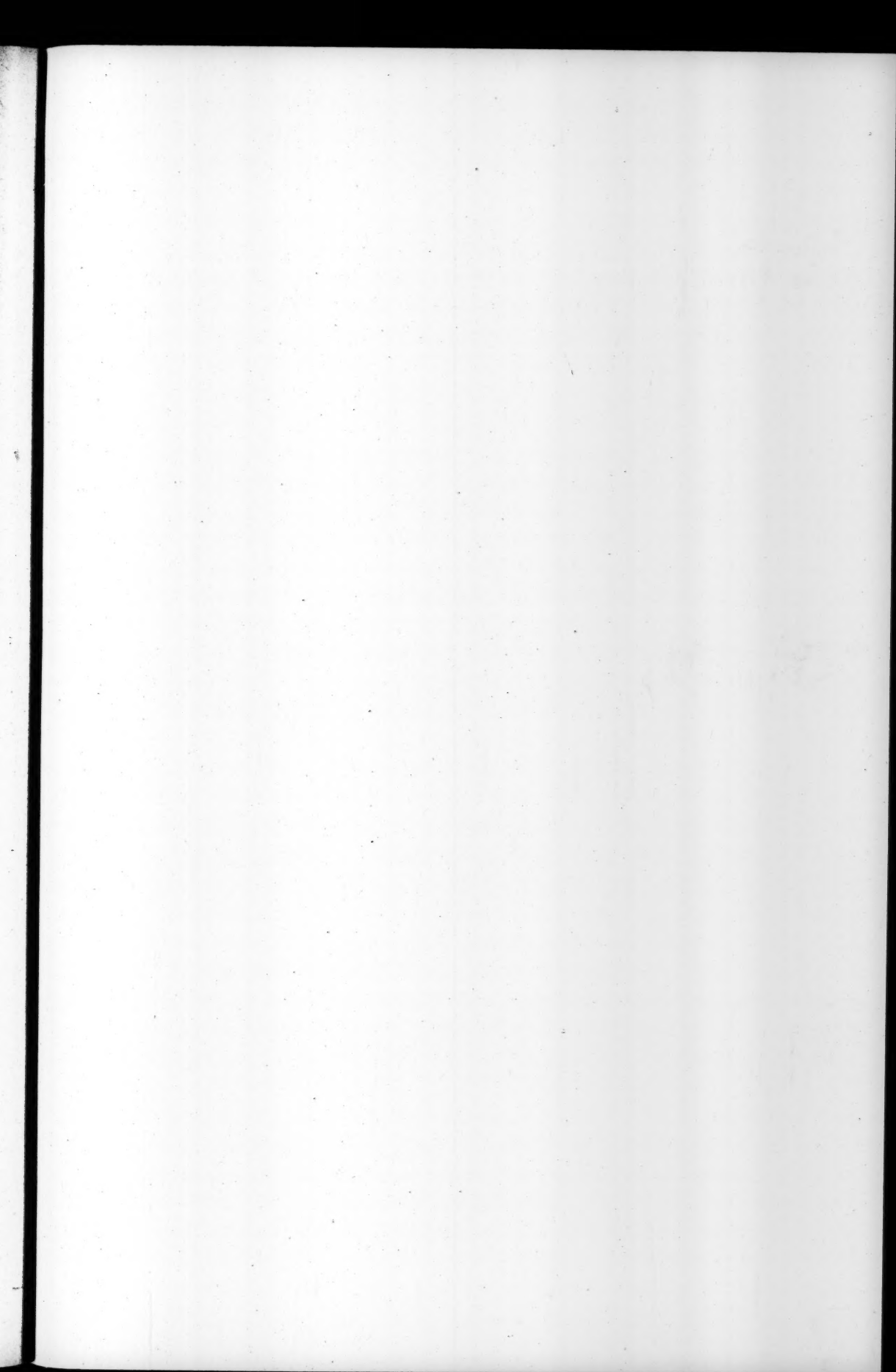
GIVES TONE TO THE STOMACH.

INTERNATION-  
AL EXHIBITION.  
1876.

REPORT ON AWARDS,

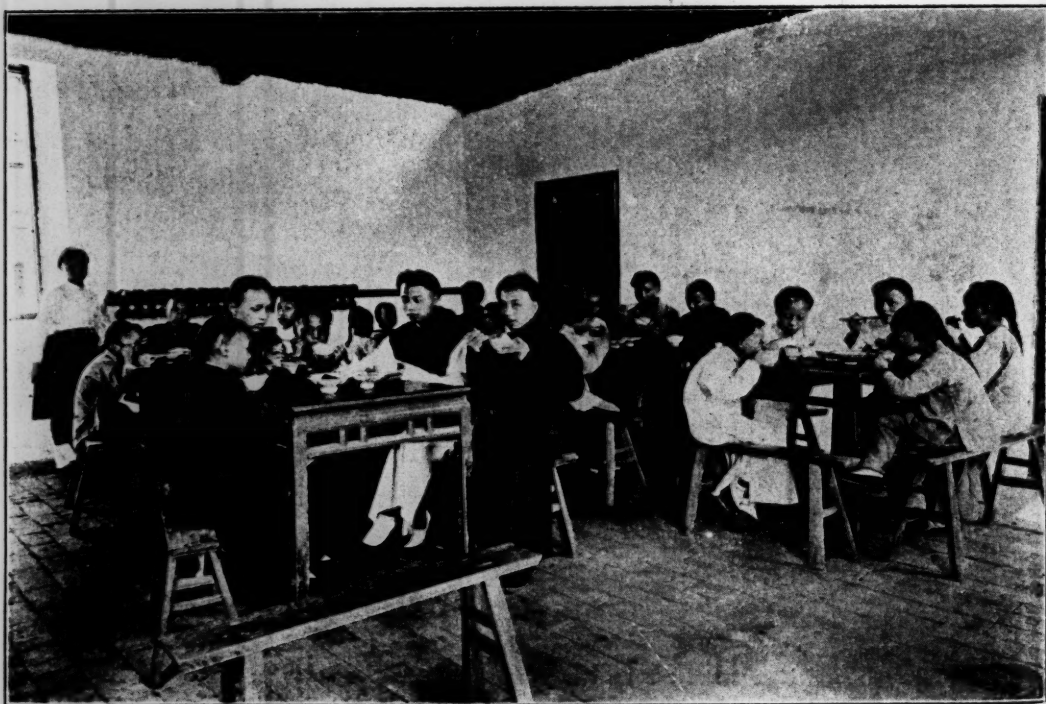
—"For excellence  
of the method of its  
preparation, where-  
by it more nearly re-  
presents fresh meat  
than any other  
extract of meat,  
its freedom from  
disagreeable taste,  
its fitness for im-  
mediate absorption,  
and the perfection  
in which it retains  
its good qualities in  
warm climates."







MAIN SCHOOL ROOM.



AT DINNER.

KASHING PRESBYTERIAN HIGH SCHOOL.

# THE CHINESE RECORDER AND MISSIONARY JOURNAL.

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FEBRUARY, 1905.

NO. 2.

## The Duty of the Missionary in Relation to Cases of Persecution.

BY REV. C. S. CHAMPNESS.

**M**OST missionaries, in the course of their experience, have to deal more or less frequently with cases where complaint is made on the part of church members that they are being made to suffer persecution for their religion. It is the writer's intention to give, as the result of his own experience and observation, some hints which it is hoped may be of value to those who may find themselves in a difficult position through some case in which the above complaint is made.

There is nothing in which it is so easy to act in a mistaken way as in such cases, and the writer, first of all, can express his sympathy with any who have made mistakes in dealing with persecution cases, because he has himself made mistakes. Indeed, in his opinion, such a confession gives one special qualifications for writing on such a subject, for the necessary experience is only gained by making mistakes. No one can afford to boast of infallibility in such matters.

Christian converts in China often are heard to use the expression "Shou Pi Peh" (suffer persecution). They often come to the missionary with a story of having suffered for their religion at the hands of some one who is unfavorable to the church, and generally, in such a case, a demand for instant redress and avengement is made. The tale, as one hears it, sounds very convincing, and it is quite natural to give way to the generous impulse to avenge the weak and defenceless and proceed to the Yamên and request from the officials that the



sufferer be relieved at once and that the persecutor be dealt with as he deserves. Experience shows, however, that such prompt action is often the very worst course to take, and will result in serious harm being done to the church's good name. What may appear, on the face of it, to be a "genuine case of persecution", on full enquiry will resolve itself into something very different indeed.

The term "Pi Peh" is often used in a very elastic sense. Were the complainant a heathen, he would say that he was suffering from some one's ill-will (受人氣), but being a Christian, he uses the Scriptural term, and says that he is being persecuted.

The trouble may be wholly unconnected with church matters; it may be connected with a dispute about the repayment of a debt, a question about water rights or fishing rights, repairs to an embankment, taxation, the control of charities belonging to the clan, but if the complainant be a Christian, and his adversary a heathen, it is generally assumed that this is a case of persecution.

Never is it so necessary to listen to the counsel, "*Audi alteram partem*", as when one of our church members comes to us with a tale of persecution.

We have always to be on our guard against "false brethren" who join the church for the sole purpose of exploiting lawsuits and to gain additional power in oppressing others. Few churches there are, which have not, at some stage of their existence, suffered from the ravages of these wreckers. It is best not to allow such men to enter the church at all, and if due care is exercised at the very beginning of things, especially by care in the selection of the first names entered on the enquirers' list, aiming at receiving as few as possible instead of as many as possible, there is less chance of the presence of such men in the church being a source of trouble and weakness. It is intended, however, to deal more especially with the class of church members about whose genuineness there is no doubt, and who come to the missionary asking his help in their troubles, on the ground that they are being persecuted for righteousness' sake.

That they are suffering annoyance and trouble there can be no doubt, but whether it will be advisable to go to the Yamên about the matter requires careful consideration; in many cases Mr. Punch's famous advice to those about to marry, namely "don't," is about the best advice that could be given.

Some may ask, "Why should we not protect those who have joined the church, from the assaults of their enemies? Why not insist that they be protected in the privileges of the religion they have embraced, as such a protection is afforded by treaty rights?"

The answer to these questions lies in the fact that we are not dealing with a people like ourselves. We are in the land of China, and must recognize that fact by taking into account certain factors in the case that are peculiar to life in the Far East.

In the first place we must bear in mind

#### THE UNSATISFACTORY STATE OF THE CHINESE LAW COURTS.

Were Chinese *yamêns* veritable courts of justice, we should be little troubled by people coming to us for help in the redress of their grievances. It is well known, however, that the *yamêns* are the home of the grossest corruption. Justice is about the last thing to be obtained there. The Chinese who has only right on his side, without the help of money or of influence, has no hope of gaining his cause when he enters the tribunal. On this account many Chinese join the church in the hopes of obtaining the redress they cannot obtain in the courts. This is especially the case with wealthy men who apply for membership. These men fear oppression and blackmailing from those who would like to rob them of their money by preferring some charge against them in the *yamên*, and by entering the Christian church they hope to have the protection afforded by foreign prestige to free them from such annoyances.

Again we must take into consideration

#### THE PREVAILING MATERIALISTIC BIAS OF THE CHINESE MIND.

This is responsible for the very unscriptural notion of what constitutes persecution, prevailing in the minds of so many Chinese Christians. This leads them also to regard the Christian church as the headquarters of a firm of lawyers possessed of great influence in the courts, on account of their connexion with the great nations—England, America, and other countries.

Such an idea appears strange to us, who have been taught from our earliest years to regard the church as "The Communion of Saints"; it is perfectly true, however, that many Chinese hold this firmly in their minds. Sad it is that men who have been in Christian fellowship for years, in the hour

of oppression and loss, often turn to the missionary, not for spiritual help, but for assistance at the yamên, hoping more for the aid of his influence as a foreigner in the courts than for the help of his prayers, sympathy, and counsel.

Only gradually is an understanding of "Things pertaining to the Kingdom" arrived at by Chinese Christians. The forces of evolution have worked relentlessly, as they always do, and have produced in the Chinese nation a type of mind, through the absence of spiritual teaching, destitute of spiritual ideas (except in the form of gross superstition), yet wonderfully adapted for seizing every opportunity of material advantage.

With these facts in mind it is not to be wondered at that about the last thing to do, in any persecution case, is to invoke the aid of the officials.

On proper investigation being made, it will probably be found that religious matters form only part of the reasons why the Chinese Christian complainant has had to suffer. In most cases some other fault is alleged to have been committed by the sufferer. Sometimes these accusations, on due examination, prove to be true; in such a case the Chinese convert should be told to make the necessary reparation. It is highly necessary that the Christian church should receive a good name for justice.

Instead of going to the yamên about the case, *every step should be taken to arrive at a peaceable settlement out of court.* The headmen of the clan or clans affected should be interviewed if possible, and it should be made plain to them that the missionary is a man anxious for peace and justice and willing to act on the policy of "Give and Take."

To arrive at such a result, it is quite likely that the Christian who has suffered may have to part with some cash. Chinese peacemakers always do all they can to preserve the "face" of both parties affected, and one must not expect that the Christian complainant can have his own way entirely.

Sometimes the complainant will object strongly to having to submit to such a solution of the difficulty; he was not expecting to come so tamely out of the affair. Very likely he has been bragging all round the village of the terrible retribution about to overtake the man who has illtreated a church member.

Such a man deserves to "lose face." A peaceable settlement will often in this way show how far the complainant



has been in the right and what manner of spirit he is of. It is also a good thing, when possible, to meet the man who is accused of being the persecutor and confronting him with the Christian who complains. There are times when the complainant is exceedingly unwilling to do this.

In this way, again, it is often possible to see how far the complaint is a true one. On the other hand, it must be borne in mind that some village bullies terrorise all around them, and the persecuted Christian may be genuinely afraid to meet such a formidable opponent.

All efforts made to obtain a peaceable settlement of the difficulty outside the courts are of advantage. Even if they do not immediately accomplish their object, it has been plainly shown that the missionary is a man anxious to keep the peace between his converts and their neighbours, rather than to stir up bad feeling by invoking the aid of the authorities.

If, when all else fails, it is necessary to ask the help of the official, it is best, if possible, not to mention the name of the offender. It is generally sufficient to give the name of the place where the persecution has occurred, requesting the aid of the mandarin in order to ensure peace in the future, rather than to ask his aid in procuring vengeance against the offender.

If one asks that the offender be punished, a bad impression is thereby made, for although he may richly deserve punishment, the effect produced in the mind of the people is that the aid of the missionary has been successfully invoked to avenge the private wrongs of a man who is a member of the church. Such procedure will not help on the spiritual life of the church.

Should the persecutor, on hearing that the case has been put into the official's hands, make any overtures of peace, his request should by all means be granted. Of course, in such a case, the missionary is in a position to make advantageous terms, but the advantage gained should not be too hard pressed.

Even at the last moment it will be advantageous to make terms of peace with the offender, should he ask for this; any way of securing peace rather than using the power of the official is to be prized.

Such a policy of forbearance and gentle methods as has been here outlined, is likely to cause discontent on the part

of some of the converts, and very likely the complainant himself will be far from satisfied. This is not to be wondered at; the spiritual faculties of many of our Chinese converts are still in a very undeveloped condition, and they are far from being able to appreciate our dealing with persecution troubles on the principles of Christian forbearance. There is sure to be some amount of grumbling, and it is quite possible that some of the disaffected will leave the church. To deal with a case of persecution on these lines tests the faith of the members of the church.

Now is the time for the missionary to show his people that he is first of all their spiritual leader and their father in the faith, and not their "schoolmaster" only. (I. Corinthians iv. 15). At this time the teachings of Christ upon this subject should be carefully and thoroughly explained to the church, and a sermon on such a text as Acts xiv. 22 will be found of use. Above all, the missionary himself must show such an example of faith and patience, or his preaching will fail to be of use. At such a time he will need to pray earnestly for the spirit's help and power to be granted to him, for the heavy responsibility of leading the church through this difficult and dangerous crisis comes on him alone. Especially will he need to pray that the fruit of the Spirit, known as "long-suffering," may be granted to him in large measure.

If the missionary himself at the time of trial proves a successful leader, the church affected by the persecution, instead of being weakened by the severe trial, will emerge from it stronger than ever, and more fit than ever for the work to which God has called His church in China.

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## Christian Work among Japanese Soldiers.

BY REV. H. LOÖMIS, YOKOHAMA.

OF all the work yet done in Japan nothing has surpassed in interest and satisfaction that which is now being done for the sick and wounded soldiers. As one thinks of the horrors of the battle field and the thousands of wounded and slain, and what is perhaps equally, if not more to be lamented, the later suffering and sorrow, it is hard to think how all this can work for good. The one bright feature of it all is the opportunity thus afforded to spread the Gospel.

The multitude of slain has brought death near to so many of these brave men that there has come to many of their hearts, as never before, a longing for something that will bring an assurance that after this life there is an endless future of blessedness within the attainment of all. The fundamental truths of the Gospel have become so generally known that a large number of the soldiers have some idea of a salvation offered freely to all, but know not fully what the terms are. And so in their hearts there is a secret longing for this peace that their own systems do not afford.

The presence of Christians among all classes, and especially among the nurses, has made an impression that is a preparation for the ready reception of Christ when once offered in His Word. This state of things has rendered the work unique and delightful.

Some time ago a request was made at the Head Quarters in Tokio to hold regular or frequent meetings for the comfort of the soldiers where the Gospels and other Christian literature could be distributed. But the reply then was that as there were so many sick and wounded soldiers coming from the front the attendants were all occupied in the care of the patients and so there was no time or opportunity for anything beyond the ordinary routine.

On the 4th instant I went again to the chief hospital and there found a Christian doctor, who gave me a warm welcome and assured me that I could come any time and hold services and distribute Gospels and tracts. He then spoke with approval of work in that line which had been done already. He also gave me a list of the various hospitals and health resorts (with the number of men in each) and the fixed time (if any) for visitation.

With this assurance of approval I went to the hospital at Toyama, where Mrs. McCauley and Miss Wirick had been visiting, and found the men ready to welcome us. Mrs. McCauley mentioned to some of them that this time there had come with her the one who had supplied the tracts and Gospels, and at once some one of the number shouted "Hurrah for the old man."

Then one of them asked, "Can't you come and sing to us every day?" She replied that owing to other duties she could come only on Friday. A soldier then burst out with the remark, "I hope there will be a lot of Fridays next week."

An organ had been given to the hospital by one of the wealthy Japanese, and this was taken into a part of one of the



wards where there was an empty space available, and around it the men soon formed a compact mass of several hundred. Those in the immediate front sat on the floor, those next behind on low benches, those next were standing on the floor, then another row stood on benches, and last of all, and reaching nearly to the ceiling, were the heads of men standing on tables.

The bright eager faces were a sight to fill one with admiration. These were the men who had participated in the great battle at Liao-yang and won undying glory for their country. And yet they were as modest and respectful as possible. Not a word or suggestion of any kind but that of appreciation and gratitude.

We were accompanied by one of the native pastors, who took the charge of the service and explained to them the hymns that were sung and told them about the work of the American Bible Society. This was received with evident pleasure, and some remarks by the agent were followed by a general burst of applause.

As far as possible the men joined in the singing, and evidently enjoyed it thoroughly. It was ascertained that Scriptures left before had been distributed, and so we gave them each a copy of a leaflet that told of the glorious death of a Christian soldier at the battle of Nan-shan. Every man wanted a copy, and some who could not get inside, thrust their hands in at the windows and begged for one. To give out Gospels and tracts under such circumstances was like giving water to those who were athirst or bread to the famishing.

So deep and general was the interest in all that was done and said that the time passed very quickly, and it was with regret that we were obliged to leave. Before doing so some of us passed rapidly from ward to ward to give to each one something to read. The beam of joy on their faces and the expression of thanks repaid us richly for our effort.

One who has been visiting the hospitals frequently reports that Christians are found in almost every ward, and these are very glad to assist in every possible way. At the largest hospital of all there are two or more Christian doctors, and also a man who had formerly been an officer, but resigned in order to devote himself to Christian work. In order to fit himself for it he took a course in theology, which, having finished, his services were once more required, and he was ordered to the front. Before reaching his destination there came a countermand requiring him to return to Tokio to act as treasurer in

the construction of the many new and large buildings to be erected for the accommodation of the sick and wounded. The special reason for his being assigned to this place was that being a Christian, it was regarded as an assurance that the funds entrusted to his care would be honestly and carefully expended.

Now he is enabled to devote more or less of his time to Christian work and without any restriction. He seems to feel that God has called him to this position that he may be to these suffering thousands a witness for Christ.

Seeking for some opportunity to be useful he announced with some hesitation that if there were any who wished to study the Bible or to hear about it he would be glad to teach them. To his great surprise there were 200 who came to the appointed place, and he just preached to them the pure Gospel.

Afterwards he formed a class of those most interested for regular study. And so this good work is going on continually.

One of the missionaries took to an officer, at his request, a German Testament. Not long after he asked if he could not bring him another copy, because he had given the first to one of his comrades who was about to leave for the front and was anxious to have it.

Another officer said: "I was once a believer and found comfort in the Christian religion till I came in contact with Unitarians, who made me believe that what I had trusted in before was only a delusion. Now I am yearning for the same trust, and I want a copy of the Bible once more that I may have God's Word to guide and comfort me." So one and another are coming out into the light and peace of believing.

Writing of this work Miss Milliken says: "Thank you *many times* for the generous supply of Gospels and tracts. The work among the sick and wounded soldiers is, in many ways, the most interesting it has ever been my privilege to have a share in and the appreciation the soldiers show of the books, and especially of the Gospels, is simply wonderful. It must be that a blessing will follow all this reading of God's Word. The new leaflet, "A Glorious Death," is received with immense enthusiasm.

In acknowledgment of the receipt of some Gospels to give to the soldiers as they were passing through Morioka to the front, Miss Deyo adds: "The soldiers reach out their hands from the car windows and are eager for them. The officers come out of the cars and thank us for them. It seems a wonderful opportunity to do good."

Besides the work among the sick and wounded there is a great opportunity to spread the Gospel at the front. One of the Christian ladies in Tokio is having 30,000 "comfort bags" made for the soldiers in the field, and into each one she puts one of the Gospels and a tract. In this way the truth of the Gospel will reach the men under the most favorable circumstances.

Thirty Testaments, three thousand Gospels, and 4,100 tracts have been sent already for the use of the Y. M. C. A. representatives at An-tung. A report has been received that those were quite insufficient to meet the demand, and to-day a farther grant has been made of 100 Testaments, 7,000 Gospels and 5,000 Tracts. More will be needed, as new stations are about to be opened, and the work has met with a hearty welcome from all.

Up to the present date 966 Testaments, 76,928 Gospels, and 45,000 tracts have been donated for this special object, and the demand for more is urgent and continuous. From present appearances there is only one limit, and that is the supply of funds to continue the work. The Lord has opened the door, and we rejoice that we have the privilege to contribute in any degree to the temporal and spiritual welfare of those men whose bravery and endurance have won the admiration of the world.

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## Article No. 2.—Christian Work Among Japanese Soldiers.

BY MISS EMILY S. HARTWELL, FOCHOW.

A LARGE number of the military hospitals at Tokio are located in the spacious and beautiful grounds of one of the military schools. There were about fifty different buildings, twenty of which were erected in as many days by the Japanese government to meet the needs of the wounded and sick. The worst cases are detained at Hiroshima, where the transports land, and many are never brought across the sea, while some are sent home at once as they wish to go home to die. The Tokio hospitals, therefore, are filled principally by convalescents, men able to be up at least part of the day, and most could go about the grounds or wander about the buildings.

The extreme cleanliness on every hand struck one most forcibly. The patients were dressed in white Japanese costumes, each white garment having the red cross on the sleeve. A very large number of the missionary ladies of Japan are life members of the National Red Cross Society of Japan, which is a most



flourishing organization and is almost universally supported by all the well-to-do people of the empire. Miss Wirick, who took me with her, was also accompanied by two Japanese young men, students in the Imperial University, earnest Christians, who give all their spare time to hospital work.

These young men were a great help, as often one would sit beside a patient not yet able to go out of the ward and explain the truth, or would take an earnest seeker for an hour's instruction under some tree, where the warm sunlight would heal the body while the truth shed light on his soul. At Miss Wirick's house they helped print the hymn sheets on her mimeograph, thus lessening the expense, for the missionaries are in such need of funds to secure Bible portions, tracts and hymn sheets for distribution that every device is tried to secure them cheaply. The missionaries strongly appeal for help in gifts.

On many days preaching services are held, and they are very well attended by the wounded and are warmly favored by the officers in charge. The friendly attitude of the Japanese officers and surgeons in charge of the hospitals, gives the best of opportunity to sow the seed, and, as the Japanese are fighting for the preservation of the integrity of the Chinese empire, shall not the Chinese Christians sacrifice to send the words of eternal life to those who are recovering from wounds to go back to war to sacrifice their lives, if necessary, to save China? It costs money to furnish gospels and tracts and hymn sheets to distribute to the tens of thousands in the hospitals of Japan, but had you been with me that day as forty or fifty wounded soldiers gathered about Miss Wirick and her assistants in one ward as they sang together a hymn set to the tune "Mine eyes have seen the glory of the coming of the Lord," you would be glad to give to bring the glory of God's grace into their hearts.

One of the patients, unable to leave the ward, had written Miss Wirick, asking her to call and tell him more of the truth; this she did, talking with him a few moments and then promising that her assistant would come back and tell him more. She teaches her helpers at home and they tell the patients.

Miss Wirick was placing some portions of the Scripture that a friend had given her for each of the four libraries scattered among the hospitals. It was evident that these were well patronized and much appreciated. When we went to one

library, groups of men were playing games quietly, and she distributed some tracts. All were glad to get them and many disappointed because she had no more; time hangs heavily on their hands, for they are far from home and have nothing to do but think, while the bloody scenes they have just passed through are vivid in their minds. The call for money to furnish Christian literature for work among soldiers in northern Japan is very great. Rev. Mr. Loomis, who is in charge of the Bible House of Japan, told of a visit to Sendai far to the north, where the opportunities were also very great. Will not some send gifts to Mr. Loomis for Bible portions and tracts for this work?

Dr. Pettee, of Okayama, who is president this year of the Central Japan Missionary Union, invited me to attend their quarterly meeting at Osaka, which meeting was devoted to Christian work among the soldiers. The meeting was at Osaka, the largest commercial centre in Japan. There are hospitals for 10,000 soldiers at Osaka and a very large, systematic work organized for them. Miss Case and Miss Colby, with whom I staid, visit the hospitals often, and the girls in their boarding-school go to sing to the soldiers. They have composed a special hymn for the soldiers, which is very much appreciated by them. The Japanese Bible women also go with the missionaries, and are quietly and politely listened to. The giving of Christian tracts as a personal gift adds much to their value; many become deeply touched and very much interested and write back from Manchuria when they have gone back to the front, proving that their interest is lasting. As the soldiers go back to face the horrors of war grown familiar to them, they need a calm faith to help them or they are more tempted to try to forget by indulging in drinking saké. The officers and soldiers are coming to see that the Christian religion is the only one that has real and eternal comfort and hope in it. No one can visit Japan and see how quiet and peace-loving they are, how industrious, painstaking, frugal, what lovers of children (for the fathers appear to take as much care of the little ones as the mothers), and believe that the Japanese went to war for anything but love of country and fulfilling their mission to help China. Japan believes that she has a great work to do in the world. This is what China needs, a sense of responsibility to take her place in the sisterhood of nations as one to help on the world. May the Chinese Christians arise to

help the Christian Japanese to spread the Gospel of comfort to their soldiers, who need the comfort and strength that God alone can give at this most vital period in both the history of China and Japan!

The perfect confidence in success is another wonderful thing in Japan. At short intervals along the streets of the cities are placed two long bamboo poles, one on either side of the street. These are so long that they cross each other high in the air. They have what looks like a round lantern at the top of each pole. On inquiry I learned that these were erected months ago in preparation for the celebration of the fall of Port Arthur. There they stand, throughout the cities of Japan, pointing up to the sky, a silent promise of future "banzai" every Japanese fully expects to shout. Would that we Christians would erect along the pathway of life, tokens of the final victory for which we patiently wait and earnestly struggle! Such is the lesson of those bamboo poles high above the houses of Japan. Let us preach righteousness and peace will follow, as the plant follows the seed. Sow righteousness and peace will grow and fill the earth.

The absence of boisterousness and the presence of a quiet politeness reigned everywhere. At Yokohama station I saw three or four soldiers starting for military head-quarters at Tokio. They were accompanied by their friends to the station with banners and flags and a small band. The music was played softly, the talking was all in low tone and included a speech to the soldiers. There was no weeping at the train; one small boy, whose father was doubtless one of the soldiers, was carried on the shoulder of one of the men so he could watch his father to the end. Little groups ran ahead on the platform to get the last look and shout the last "banzai"; there was no confusion, no regrets; only shouts of "banzai", prolonged and melodious to the ear. Such calm confidence could not help fill one with the conviction that such self-control must bring success.

At Okayama I went with Miss Wainwright and Mrs. Pettee to help feed the train of soldiers and sew on buttons. We stood out by the track and waved Japanese flags as the train of men came up shouting in well modulated voices "banzai". Then we went into the room where their breakfast was spread and filled bowls with a rich soup that was piping hot. Soon the soldiers filed in and seated themselves at the tables; each had a wooden box of rice and another of vegetables and fish, and



each a bowl of hot soup with meat in it. We went about replenishing the bowls as they became empty. The senior Bible woman of Okayama was in charge, and as soon as the breakfast was finished the women began to sew buttons on the coats of the soldiers that needed it done. This was a real kindness and was much appreciated. It often leads to acquaintance as the missionaries often give tracts or Bible portions. Miss Wainwright, after receiving thanks, would give a gospel; in these she had marked choice passages and her teacher had written for her in each that the marked verses were those she had found most helpful. One day Mrs. Pettie was asked by a soldier if she remembered him; he said that she had sewed a button on for him on his way out and on his return and also on his second time of going to the front, that this time he should not return but he would never forget her kindness. Such associations give force to gospels given under such conditions.

The missionaries, beside wearing their red cross badges, wear American or British flags together with Japanese ones. These are sometimes asked for by soldiers, and things they value offered in return. This shows how these little acts of kindness are appreciated. All the workers at Okayama unite in praying for their soldiers, as they call those they have served at the stations, when they first awake, and the knowledge of these prayers is a strength to many at the front. One soldier has written Mrs. Pettie of many marvellous escapes; he calls her his spiritual mother and attributes his escapes to her prayers. His last was having a bullet take the star off the front of his cap and kill the man at his side. He thought himself a dead man, but felt he could fire a few more shots before he gave up, so he stood up in the trench and fired as fast as he could. He then heard his officer call him by name, telling him to get down and not expose himself. He stooped down and put his hand to his forehead, expecting to find the blood flowing, but he had not even a scratch; of his company there are only three or four left; all the others having been killed or wounded.

It seemed very sad to me that there were not tracts and Scripture portions for all the Japanese Bible women to distribute as well as for Miss Wainwright to have just a few. All the Japanese can read, and during the long days of convalescence and on return to the loneliness of camp life and the horrors of war, the Christian religion, which is fast coming to be known as the religion of comfort, cheer and hope, is what

the officers realize will do the soldiers good. A young Japanese approached a missionary with the question, "Are you Gospel?" and when he received an affirmative answer, replied, "I, too, am Gospel." This is a unique way of putting it, but is it not a good question to ask ourselves, Are we the walking epistles read of all men? After all that is the only Gospel that preaches with good effect. A Japanese soldier was met by his wife and little daughter at the train. He stood with his little girl in his arms as if he had no eyes for anything else. A lady said to him: "It is hard to leave your little girl, isn't it, aren't you sorry to go?" His eyes filled with tears, but he controlled his choking voice and answered firmly: "No, I am not sorry to go." Who can doubt his love for his child was the strong incentive to his willingness to lay down his life to save Japan for her? Are we such soldiers of the cross as that? If so would we not do more for the cause we represent and sacrifice to save others for that eternal country where we all may be immortal citizens of everlasting blessedness?

There could be no greater contrast than that between Japan and China in cleanliness. Surely Japan seems well fitted for a large share in the herculean task of cleaning up the vast empire of China where the ravages of deadly disease make a campaign for cleanliness a vital need. In Japan, by means of the Red Cross Society, all the people of the cities are carefully instructed by lectures on hygiene. Some one has said that the common soldiers at the front have been so drilled in the fact that wounds will heal far more quickly if they are kept perfectly clean, that the soldiers are most careful to have their persons and also their clothes clean before they go into battle, and the percentage of deaths from wounds has been kept at the minimum because of these precautions to secure perfect cleanliness.

It is wonderful to note the great change in Japan since I first passed through some twenty years ago. Then it seemed to me a land of two-headed babies, for each child, old enough to walk, had a baby on his back. Now such sights are infrequent, but when the noon hour arrives the streets of Japan are filled with an army of boys and girls going home from school. Each has a bundle of books under the arm, and when it rains, carries a pretty umbrella. They are so happy chatting along in a very quiet way. Who can wonder when the fathers see them come home, so free and happy, that they are willing to lay down their lives to save such a good country from being swallowed up!

To me this visit to Japan has been a great inspiration. Let us rejoice to see a nation with one purpose, with faith in a great mission in the world, a faith so strong they are willing to die for it. What China needs is a great purpose to arouse her to advance and become a truly great nation. Jesus said: "He that is greatest shall be minister of all." Our hearts are full of longing to have China become truly great; shall we not minister to the Japanese soldiers by sacrificing to send money for gospels and tracts to the soldiers?

The Central Japan Missionary Association are asking for 3,000 yen, about \$3,000 dollars, to meet their immediate need at Osaka, where there are 10,000 in the hospitals. This money is needed at once. Will not the Christians in China do their share? Money for central Japan should be sent to Rev. C. T. Warren, 4 Kawaguchi-machi, Osaka. The need is also as great in northern Japan, and money can be sent to Rev. H. Loomis, Bible House, Yokohama, Japan. If any in China find it more convenient to send their money to Shanghai, the Presbyterian Mission Press, 18 Peking Road, are very glad to forward the money for them to Japan. We hope and pray for a generous response; what will you do to help?

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## Difficulties of the Chinese Clergyman.

BY MR. TONG KAI-SON.\*

ONE often hears of the trials and hardships of the foreign missionary in China, but the difficulties of the native clergyman are seldom mentioned. Foreign missionaries, through their reports to their home lands, and through their articles in the various and secular periodicals published at home

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While in the U. S., Mr. Tong took a most active interest in Christian work for young men, and was appointed Secretary to the Christian Union, a society founded among the Chinese students who were receiving their education in the U. S. Mr. Tong has also served as Chairman of the Chinese Y. M. C. A. in Hongkong, and is now Treasurer of the Chinese Y. M. C. A. in Shanghai.

and in China, generally manage to let the church and the world know the difficulties of their situation and the trials they have to endure in the course of their work. The poor native clergyman, however, does not receive half the sympathy and appreciation for the hardships and trials which he undergoes. But to any one who devotes any attention at all to the subject, it must appear that his life is not a whit the less thorny than that of the foreign missionary, and he has, moreover, to wrestle with many trying situations from which his foreign colleague is exempt. The difficulties of the native clergyman are so many and so complex that it would be no easy task to expatiate on them all, especially in a brief article like the present one, but, speaking generally, they might be included under the following headings:—

I. HIS DIFFICULTIES IN HIS SOCIAL AND POLITICAL RELATIONS.

If the native convert is usually regarded by his officials and his compatriots as a denationalized subject, a foreign partisan, an alien, and a rebel in disguise, what must be their feelings toward one whose business is to convert "loyal" subjects into such aliens and rebels? If in many quarters the native convert is sincerely believed to be the political spy and emissary of the foreigner, and the native pastor as his special agent, whose business is to enlist recruits for the ranks of these spies and emissaries, is it strange that he should be regarded as the enemy of his country and his presence in any community more feared and detested than desired and welcomed? Hence it is that the lot of the native pastor is a specially difficult one; often he is regarded with a deadly hatred which no attempt is made to disguise; often outside of his flock he is completely ostracized from the society of the community in which he lives; often his life is in constant danger of falling a prey to the anger of an infuriated mob. Politically his life is not a whit the less trying. The officials, regarding him as the myrmidon of foreigners, loathe and despise him; they would make short work of his personal liberty and perhaps even of his life if they dared. He could never have the confidence of the official, nor any voice in the communal government of his village or clan. In cases of litigation with non-Christians, unless supported by the influence of the church to which he belongs, the justice of his cause would not win for him the



judicial verdict. Owing to his position as pastor in the church, his Chinese civil rights are denied him, and he is accorded the treatment of a political outcast.

## 2. HIS DIFFICULTIES IN HIS RELATIONS WITH HIS PARISH.

The Chinese, more than any other people, are prone to fault-finding and censure. Even native Christians are not free from this peculiar racial characteristic. They expect to find in their pastor a perfect man. His every action is watched, and at the least provocation he becomes the object of the severest criticism and perhaps open censure. Back-biting is often indulged in. Owing to the lack of true spirituality and genuine feelings of charity, members of his flock frequently quarrel among themselves, which requires the exercise of the greatest tact and patience on the part of the pastor to settle to the satisfaction of all concerned. Many of the indigent, who join the church from worldly motives, on finding that their pastor could not fulfil their expectations of material aid, libel and slander him, in order to give vent to their disappointed feelings; while others, who have lawsuits or other secular difficulties to settle, look upon their pastor as the legitimate medium through whom the assistance of the foreign missionary is to be invoked. In the minds of the majority of the native Christians, the spiritual nature of the vocation of their pastor is lost sight of, and is looked up to according to his ability to render to them material assistance and benefit.

## 3. HIS DIFFICULTIES IN HIS RELATIONS WITH HIS NATIVE COLLEAGUES.

Among the ranks of the native clergy, it is sad to confess that mutual feelings of jealousy often prevail, and in some instances these feelings are carried so far that when one of their members, either for higher talents or greater devotion to duty, has received his well-earned promotion, his colleagues would singly or collectively conspire to disparage him before his ecclesiastical superior, with the view of undermining his position. In one instance, one of these jealous clergymen succeeded so well in his efforts to undo his more successful colleague, that the latter fell into disfavor with the foreign missionaries, and abandoning his pastorate left his jealous rival to occupy the field.

4. HIS DIFFICULTIES IN HIS RELATIONS WITH HIS  
FOREIGN COLLEAGUES.

Perhaps the most trying experiences the pastor has to encounter are in his relations with his foreign colleagues, who in many instances assume the role of masters and employers, treating their assistants more like servants and inferiors than co-workers. This is especially true in the treaty ports, where the missionary, through association with worldly-minded foreigners, becomes imbued with the spirit of racial pride and regards the Chinese as men of an inferior race, to whom social equality could only be accorded at the sacrifice of dignity and prestige.

The worst feature of the native pastor's life is that he is sometimes not taken at his true worth. In the first place, he may not be accorded proper sympathy and respect. Some of the missionaries hitherto sent out have been men not noted for their winning power, catholic human sympathies, common-sense, and aptitude to accommodate themselves to surrounding circumstances. In many instances very little respect and sympathy are felt for the native pastor, who, in consequence, loses all incentive to the best exertions, growing cold, discouraged, embittered toward his foreign leader and finally abandons all interest in his work. The missionary should remember that the civilizations of the East and West are as wide apart as the poles, and that consequently if he would achieve the object for which he has come to China, he must observe carefully all the differences he meets with in every-day life and study the ways and means whereby these differences might be removed or harmonized. The ideal missionary is at all times accessible, sympathetic, helpful, patient and loving; the real missionary does not always assume towards the native workers the attitude of humility and *noblesse oblige* which his profession calls for, and which the public have a right to expect from him. Missionaries do sometimes try to live on a social equality with their native co-workers and converts, but very often, through the transparent robe of humility, may easily be discerned the imperial spirit, impatient of opposition and delay.

In the second place, the native pastor is rarely shown proper confidence and appreciation. Missionaries often suspect the purity of motive of native preachers and assume that they take up the profession as a means of making a living and a much better living than could be got outside of the church. To show how the arduous labors of the native evangelists are

appreciated it is only necessary to mention the scale of salary which is paid by the various missions. In the province of Fukien unordained helpers are paid \$5 per month; ordained preachers \$10; in Hongkong and Canton, unordained preachers receive \$8.00 and ordained preachers \$20.00 per month; in Manchuria \$6.00 per month is the usual sum given. The above may be taken as the typical salaries paid to native evangelists all over China, and in some of the interior stations it is quite possible that even smaller salaries are paid.

Yet, in view of this, a missionary declared at the Shanghai Conference: "Think again of the high salaries paid to Chinese assistants, and of the utter disproportion between the salaries prevailing in the church and those given to men of similar capacity outside." The foreign missionary evidently believes that the Chinese can exist on almost nothing, and that the offer of a few dollars per month will suffice to attract any number of men to labor for the church. Yet if the facts were known, it would be found that the native worker with his paltry salary is constantly having a life and death struggle in his efforts to maintain his family, and doubtless in the minds of many the most poignant regrets are felt that they ever chose the ministry for their life's profession. Until missionaries alter their views on this point, and are willing to offer sufficient inducements to capable men to enter the ministry, so long will the church be filled with men of only common talents and meagre attainments, who do not command the respect of the educated classes and are wholly unable to cope with them.

Native workers and ministers sometimes speak in the most bitter terms of the galling treatment they receive from their foreign colleagues, who often assume airs of superiority and act without due regard to the feelings of their fellow-workers. Missionaries sometimes speak very disparagingly of native ministers as if they were unworthy of respect, forgetting that the Chinese have never had the intellectual and moral advantages which are the birthright of the foreigner. The following instances have been given by the missionaries themselves. There were seven graduates of the Theological College at Tungchowfu in Shantung, who were all men of undoubted ability and promise. Yet for many years none of them was advanced to the pastorate, simply because the church had not sufficient confidence in them. Another missionary, referring to Chinese trained workers generally, wrote: "No amount of

theological training will fully eradicate their heathenism, or give steadfast strength to their moral character. They are not the men to bear independent responsibility, or be trusted to carry out the work of preaching and organizing, beyond the supervising of foreigners."

The above are some of the greatest difficulties of the native pastor, which are apparent to the uninitiated layman, but doubtless there are many others which only the native pastor himself knows and has experience of.

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## God's Messenger.

*Isaiah VI.*

BY REV. G. H. MCNEUR, CANTON.

I WISH to speak of the Divine call of God's messengers, taking Isaiah as a typical and profitable example. The call recorded in Isaiah vi. was not that preacher's call to the prophetic office. He had already been engaged in that work. Isaiah's experience, as related here, has its counterpart in every God-sent messenger, not only when he is first initiated to this holy service, but precedes every special mission on which we are sent. In the first place, like Isaiah, we are God's messengers. It is true that we represent different churches in the home lands and are here as their accredited representatives, but above them we recognise the Divine Head of the church and claim to come from Him. Some of us have been ordained to preach the Gospel; more of us have been foreordained. As the Father sent Christ so He hath sent us. It is written of Haggai the prophet, "Then spake Haggai the Lord's messenger in the Lord's message unto the people." Surely it is blessed when our names can be written in place of Haggai's. It gives a note of certainty to a man's message when he realises that he is an ambassador for Christ, that God is beseeching men by him. Isaiah's soul experience is much to be coveted by us, in that it makes God real, clarifies the vision, purifies the motives, and sends a man to his work in the strength of the risen Christ. It saves our message from the apologetic ring, too common to-day, from empty platitudes and careless utterance. Our hearers will conclude, "Well, there can be no doubt that that man believes his own message." This was what struck me specially in the



preaching of Dr. Torrey. He spoke as a man who believed with his whole soul all that he said. This adds the weight of a man's entire being to his words. Canon Liddon, speaking of our Lord, says: "He possessed that one indispensable qualification for any teacher, especially for a teacher of religion. He believed in what He said without reserve, and He said what He believed without regard to consequences." A celebrated actor was once asked by a minister, "How it is that your words, though fiction, have such power and grip and hold the attention of your audience, while the eternal truth I preach seems so void of result?" "Because," replied the actor, "you speak out eternal truth as if it were fiction, while I speak fiction as if it were truth."

#### THE VISION OF GOD.

The first stage in Isaiah's call is the vision he has of God. Visions are common in some of the other prophets; Isaiah only records this one. He is in the outer court of the temple by the brazen altar. Perhaps he has been standing by his sacrifice and confessing his sins and the sins of the people. Suddenly the doors into the holy place open, the veil that hides the holy of holies is drawn back, and there, in the place of the Shekinah above the mercy-seat the prophet sees a throne of glory, and seated upon it Jehovah of Hosts. What a marvellous contrast is suggested by the words with which Isaiah begins his account of this vision. "In the year that King Uzziah died." Uzziah, King of Judah, had a remarkable history and stands as a warning object-lesson to all leaders of God's people. "He was marvellously helped till he was strong, but when he was strong his heart was lifted up to his destruction." In the madness of pride he dared to enter the holy temple and attempted to usurp the priestly office. The priests withstood him, and as his injured pride crimsoned his kingly face with anger, God's finger touched him and a white leprous spot stood out on his forehead. From that day he began to die of leprosy. From the palace he went to the lazaretto, and never again entered the house of God. We know something in China of the workings of that awful disease. The limbs begin to mortify long before death relieves the victim, and the body of one who died of leprosy must be a peculiarly loathesome sight. "In the year that King Uzziah died." There is a swift glance at the revolting sight of humbled majesty and decaying manhood and then—"I saw

also the Lord high and lifted up." What a power there is in contrast. We all know how things connect themselves in our minds because of the very distance which separates them. Surely the contrast here is complete. *That* is earthly majesty and power and pride and its decay. *This* the eternal King of Glory. Notice the effect of the vision on Isaiah. Immediately he is on his face before the Divine glory as he cries, "Woe is me, for I am undone." The Divine majesty overwhelms his soul, and in its light he has a glimpse of the sinfulness of his heart. Then he takes to himself the leper's cry, "A man of unclean lips." Before the vision of God's holiness and majesty he feels that morally he is just like that leper King Uzziah—yea, like that leper corpse. The vision of God always has this effect. Scripture furnishes many examples. Take the case of Job. With many words the patriarch sought to justify himself and seems to have come near accusing God of unfairness in His dealing with him. But at length God reveals Himself to His suffering servant and Job puts his hand upon his mouth. "I have heard of Thee by the hearing of the ear"—these friends of mine have been talking much about Thee—"but now mine eye seeth Thee, wherefore I abhor myself and repent in dust and ashes." When Daniel saw the vision by the bank of the great river he said: "My comeliness was turned in me into corruption and I retained no strength." Peter had a glimpse of the Divine glory in Christ and cried, "Depart from me, for I am a sinful man, O Lord." It was the revelation of the Divine in Jesus that led the dying thief to confess, "We receive the due reward of our deeds." A vision of God always discovers our sinfulness and weakness just because it discloses the Divine holiness and power. "Repentance is the tear in the eye of faith turned to Christ." It is the power of contrast put to its highest use. It is a blessed thing to see ourselves in a true light, and we do this when we stand in the radiance of the Divine glory. Let us put aside for a moment the accidentals of the incident, the outward dress of the vision and ask, "Do we know anything of this in soul experience?" Surely we do if we are God's messengers. Is it not true that when God calls us to a special work He reveals Himself to us in a special way? Have there not been times in our Christian lives when, alone with God, we have had some unveiling of the Divine glory? Then have we not been brought to the dust and felt with all our souls that if ever anything was to be accomplished through our weakness it must be by God's power,

and that if at the last we were found among those who wear white robes and have palms in their hands it would only be through the amazing grace of God to the chief of sinners? Not only do we see the corruption of our own hearts, but we see sin as it appears in God's sight. Such vision will save us from light views of sin, whether in ourselves or others. Sin is leprosy. Its certain fruit and its legitimate wage is death. Sin kindled the flames of hell, which shall never be quenched. It has left its marks on the son of God on the throne. Sin is unspeakably vile when God's light falls on it. The sin of his surroundings also became clear to the prophet. "I dwell in the midst of a people of unclean lips." He saw around him a nation of lepers—the land was a great lazaretto. We need such a vision to keep us from becoming so accustomed to the sins of the people around us that we treat the destiny of their souls as a small matter.

#### FIRE FROM THE ALTAR.

The next step in the call is the fire from the altar. The seraph took a burning coal from the brazen altar and touched Isaiah's lips. This was the great altar which stood just within the entrance of the outer court. Here the sacrifices were slain; around its base the blood was poured, and on its never-dying fire the victims ascended as a sweet savour to God. Its unceasing cry was, "Without shedding of blood there is no remission." Surely fire from this altar possesses a special significance! Surely it speaks of sacrifice, atonement! The words which accompany the action leave us in no doubt. "So this hath touched thy lips; and their iniquity is taken away and thy sin purged." The altar owed all its efficacy to the fact that it was a shadow of things to come. "We have an altar whereof they have no right to eat which serve the tabernacle." The cross is the altar, Christ the sacrifice. The live coal from this altar fire must still touch the lips of God's messengers. The worth of Christ's sacrifice must be very real to our own souls before we carry the message of grace to men. Fire purifies, refines, purging away the dross. It is at the cross of Christ that we obtain peace with God and know our sins purged away. In contemplation of that great sacrifice we are roused to hatred of sin and are led to see that our Saviour not only died to "cancel guilt," but "to set the prisoners free;" that the power of sin as well as its guilt has been dealt with by our substitute.

The Holy Spirit is symbolized by fire, and the Spirit comes as the fruit of Christ's atoning work. It is the power of Christ's dying love that constrains us and kindles the fire of consecration in our souls. "He who is near Me is near the fire." When Henry Martyn landed in India to begin his missionary work he cried, "Now let me burn out for God!" At Finnieston Free Church in Glasgow I heard the Rev. Mr. McIntyre tell of a visit he had paid to another church in the south of Scotland. Above the pulpit of this church was a large representation of the emblem of the Free Church of Scotland—the burning bush. Mr. McIntyre noticed on entering that something was wrong with the picture. The bush was very green and hardly a flame was visible. The minister of the church noticed his visitor looking at it and explained, "It does not look well, but we are too hard up to put it right. The green paint is very cheap and we could add any amount of leaf if it were needed, but the flames are gold, and it is costly." Yes, the flames are costly. It costs something to be filled with the spirit, to be on fire for God.

It was Isaiah's *lips* that were touched. Probably this indicates the purifying of the whole being just as the unclean lips refer to the leprosy of the whole man. Yet it is surely specially appropriate that the messenger of God should have his lips touched with the live coal. Christ puts eternal weight on a man's words. By them he shall be justified or condemned. God's prophet must be specially careful as to his lips. A word spoken in a thoughtless or an angry mood may undo the good of weeks of preaching and teaching. Surely we need clean lips. Then a characteristic of the prophet's message was that it was spoken in burning words. They came from a burning heart and burned their way to the consciences of the hearers. James speaks of the tongue being "set on fire of hell." God's messenger must have his tongue set on fire of heaven. It is out of the fulness of the heart that the mouth speaks. The Holy Spirit, living and moving in a preacher, gives fire to his message. The coal that kindles this flame can only come from the altar of sacrifice. The power for holy living and fruitful service has its fountain in the cross of Christ.

#### THE DIVINE COMMISSION.

After the vision of God and the fire from the altar comes the Divine commission. God calls for volunteers. "Whom shall I send and who will go for us?" In passing we may notice



that "Lord" in this verse is in the plural and that the call is, "Who will go for *us*?" "Holy" is thrice repeated. With regard to the message given to Isaiah, John the apostle tells us the prophet thus spake when he saw the *glory of Christ* and spake of Him. Paul at Rome attributes the words to the *Holy Spirit*, saying: "Well spake the Holy Ghost by Esaias the prophet". So without doubt here we have teaching regarding the Trinity. We are the messengers of the Triune God. "Who will go for *us*?" "We are ambassadors for Christ as though God did beseech you by us we pray you in Christ's stead, 'Be ye reconciled to God.'" We are servants of all men on behalf of God. The office is divinely humble and unspeakably exalted. We run not unsent and speak not our own words. Just as the ambassador has all the authority of his king and kingdom behind him so we come from God bearing Divine credentials. God's soldiers are volunteers. The only pressure brought to bear upon them is constraining love. When our office becomes a mere profession and we are preachers because we have been trained for it, we are shorn of our strength and are become weak as other men. Perhaps like Samson we may be ignorant that the Lord has departed from us, but the prophetic authority will be gone, and mere natural enthusiasm is a poor, empty and fleeting substitute.

"Here am I," responds the prophet, "send me." Where? At the Lord's feet—humbled, cleansed, and willing. This is the kind of messenger in whom God delights. We should never let a day pass without reassuring ourselves of our office. This assurance comes in waiting on God. At any moment of the day God may have a message for us to deliver, "Where is My servant?" But we are not ready for use, and the opportunity passes unimproved. Happy those who are "aye ready" and can answer at once, "Here am I, send me."

This vision of God was the great event of Isaiah's life. After this he could bear to carry out bravely an unfruitful and unwelcome mission. He had seen God, and henceforth feared not the face of man. This is an experience to be prayed for, to be longed for. It is almost too sacred to talk about with others. But it is very real and means just everything to the worker for God. Nothing can compensate for the lack of it. May God touch our lips again with the coal of fire from the altar and may it purify and empower us anew to tell out with our whole souls the Gospel of Christ's salvation.

### In Memoriam.

JANE HELENA BURT, NÉE TETLEY.

*Died December 4th, 1904.*

Mrs. Burt, of the English Baptist Mission, Tsou-ping, had only been ten years in China when she died at Wei-hsien, on December 4th; yet the news of her death must have a sense of personal loss to many in different provinces of China. This is not because she travelled far or wrote much, but because by the sweetness of her nature and the rare beauty of her Christian character she impressed and attracted all who saw her. All who met her seemed to wish to know her; few could know her and not love her.

Burton-on-Trent was her birth place, but from her earliest days she lived in the fair old town of Taunton, in the West of England. The country round was sweet and peaceful; the life at home—a dissenting minister's home—was full of sweet piety, sheltering love and gentle peace. There she grew, a natural flower-like growth, hearing and seeing nothing of the strife and noise of the outer world, but growing in grace and developing an inner strength that proved sufficient later in many a trying hour; a quiet, unstimulated growth, under the healthiest influences. In 1894 she came to China to be married to Rev. E. W. Burt, with whom she had been friends, even in childhood. It is impossible to give any list of her good works at Tsou-ping; the record is not kept here. As far as household duties permitted she visited country stations with her husband and held classes for the women; but apart from the direct preaching of the Word, her daily life, full of patience, self-sacrifice and loving service, was always attracting and influencing those around her. She passed through the usual sorrows to which we are born—the sickness of children, the death of one little girl—but she had more than the usual happiness in life. She was allowed one furlough, and saw again and showed her children her girlhood's home; then gladly returned three years ago to the beloved work out here. In October last, not without natural grief, she left the sweet, familiar home of Tsou-ping to come at the call of duty to a new home at Wei-hsien, which might have become equally dear in time. Mr. Burt had been appointed to work in the New Union College at Wei-hsien, and both looked forward to years of work together. But after only two months' absence from Tsou-ping we took her back to lay her with her little daughter. A short attack of pneumonia was the cause of her death, and she fell asleep without knowing it was death.

At the little burying place on the hillside at Tsou-ping many hundreds of Chinese assembled, lamenting their loss and honouring

her memory. Even as the service ended and the grave began to close over her, others came hurrying up, having hastened a hundred *li* when they heard the sad news.

Her life and death were such that with many of us "to think of her is to praise God." The poet says: "To live in hearts we leave behind, is not to die." She is not dead. Those who by gentleness and love can win a place in so many hearts of foreigners and Chinese alike, and leave a memory behind them so fragrant and inspiring, have a monument more enduring than brass and a reward that kings might covet.

S. C.

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## Educational Department.

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REV. J. A. SILSBY, *Editor.*

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Conducted in the interests of the "Educational Association of China."

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### Some Remarks about the Standard System of Romanization.

THE Committee appointed by the last Educational Association to prepare a Standard System of Romanized Mandarin having given much time and thought to the matter have, by the aid of the Executive Committee of the Educational Association, succeeded in publishing a system which is now before the public for trial and criticism. If the public appreciate the spirit in which the Committee have done this work, there can be no doubt that this trial and criticism will be thorough and just. There has been no desire in all that has been done to antagonize anybody or any other system. The work has been done with the sole desire of preparing a system that can be used throughout the entire mandarin district, so that a literature may be provided for general circulation, thus placing within the reach of the illiterate millions the Bible and other Christian books. The Committee believe they have produced a good foundation for so great a work. It seems to the Committee that the friends of Romanization owe it to them that they at once put the system into use in their different localities and report results. There is a sufficient literature now for a beginning, and we earnestly suggest that a thorough test be

made between this and the time of the next Educational Association, which meets in May, 1905. We do not claim perfection for the system. Undoubtedly it can be improved. We want friendly criticism, but we hope there will be no more sarcastic flings. If even those who have not thought that a successful system could be produced, will give us friendly aid, the matter can be thoroughly tested within the few remaining months before the Association's Triennial Meeting. Some have already tested the system and believe in it. May we not hope that a large number will organize classes and see what they can do with it? The books already published can be obtained from the American Presbyterian Mission Press and from the Bible Societies at a nominal cost. A periodical is being published, which will be a great help to all who undertake the use of the system. May we not have a large number of subscriptions? Any member of the Committee will be happy to give any information respecting the system that may be desired.

F. E. MEIGS,  
*Chairman of Committee.*

NANKING.

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### A Few Thoughts from Dr. Faber.

THE following remarks by Dr. Faber, taken from the records of the First Triennial Meeting of the Educational Association, are worth remembering, although we may not all agree with them:—

#### ON ELEMENTARY EDUCATION.

"It is the characteristic difference between amateur teachers and those of sound preparation that the first hurry over the elementary part to higher teaching, which is consequently not sufficiently comprehended; the latter pay due attention to a solid primary basis.

"No classics should be taught in primary schools. An expurgated edition is a desideratum for higher schools.

"How is Chinese to be taught in mission schools? It is wrong to suppose that the Chinese themselves have developed the best method.

"One Romanized, i.e., alphabetic, system of writing mandarin would greatly facilitate the use of foreign technical terms and proper names. Mandarin colloquial in alphabetic writing will become the language of modern education in China."



## ON TEACHING ENGLISH.

"Teaching of English is no direct help to mission work, but the more Chinese understand English the better for China and its intercourse with foreigners.

"The teaching of English is necessary. English is to be the language of the East. Even German missionaries must learn it. English now is what Greek and Latin once were. The only way to communicate a thorough scientific knowledge is through the medium of English.

"English can be used as an industrial agency, just as new trades are taught."

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Notes.

WE desire to call attention to a book prepared and published by Miss Lawrence entitled "NYING ING LIH YÜING Z.WE" (甯英列韻字彙). This book is the reprint of a work published some twenty years ago, and contains over 6,500 characters arranged in phonetic order, with pronunciation in Ningpo Romanized and a short definition in English. There is also a Radical Index. The book is well worth double the price (\$1.50) to any missionary or other student of Chinese residing in Chehkiang or Southern Kiangsu, and ten times its price to a student of the Ningpo dialect. It is published by the Methodist Publishing House, and is for sale by that House, by the American Presbyterian Mission Press and by the Diffusion Society. The book is designed especially for the use of Chinese, and as there are a large number who are acquainted with the Ningpo Romanized, it will be a valuable help to them. Miss Lawrence has been to considerable expense in the publication of this valuable work, and those who receive benefit from it will do well to recommend it to others.

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When we made the note in last month's RECORDER regarding the appearance of the Gospel of Matthew in Standard Mandarin Romanized, we had before us a book with the imprint of the American Bible Society and supposed that the American Society was the sole publisher. We are glad to know that the British and Foreign Bible Society is also publishing this Gospel and that the work of publishing the other Gospels in Standard Mandarin will be undertaken by the two Societies acting together.

## Correspondence.

### ORPHANAGE WORK.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Will any one knowing of orphanage work conducted by Protestant missions in China kindly address B. Z. Schrack, secretary South Chihli Mission, Tai-ming-fu, Chihli province?

Sincerely,

B. Z. SCHRACK,

*Secretary.*

### A BEREAVEMENT.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR BROTHER: The Hing-hua Methodist Mission is bereft by the death of Rev. Fred Lincoln Guthrie, Principal of the Anglo-Chinese School in Hing-hua, Fukien, also Treasurer of the Mission.

He died December 26th. He was ill one week only, and had, before that, been in good health. Appendicitis with other complications made his case critical from the outset.

It is from our human side a loss to the work hard to understand, but God makes no mistakes, and we bow to His will, which is always executed in love.

He leaves a wife and one son, who will proceed to America soon.

Your sister,

ELIZABETH F. BREWSTER.

"C. T." AND WEN-LI HYMNS.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: When I used the words mandarin colloquial, I had not T'u Hua in my mind.

I would not advocate the use of localisms, as in that case there could be no uniform edition of the hymn book in general use; a different rendering would be needed in each new district we entered. Nor would I in that case have adduced Wesley's hymns, or Luther's hymns as an illustration. The comparison, as near as possible, would be between the hymns as given in Latin and in the language of the people.

T. C. scarcely touches the point when he says: "Wesley knew what Mr. Hinds seems to overlook, that it is quite as easy to write obscurely in the phrase of the market place and the workshop, as it is in that of the school and the study." My contention is that hymns can be made clear and intelligible and a pleasure to our people in good every-day mandarin, as witness Burns' translations (earlier editions) and the hymns of others as well. Can T. C. say as much for Wên-li hymns? No doubt he and other patient students can sing these beautiful Wên-li hymns with the understanding. But I wonder if the question has ever suggested itself to him, What proportion of the congregation outside those under foreign tuition really understand and appreciate what is being sung?

I'll venture to say the proportion is not large. And if this is so in the great centres, it is still more conspicuously so in the inland towns and country villages, where the great bulk of our members reside. T. C. writes as if it might be for the foreigners the hymn book was to be prepared. In that case I

have no contention. The committee can select what English hymns it pleases and render them in most perfect classic style, and no one need object. But I take it that after all it is for the Chinese the hymn book is to be prepared. And as eight-tenths of the members (of English Methodist Misson at least) are in these country towns and villages, to the biggest part of whom Wên-li is practically an unknown language, when it is remembered also that the singing of such hymns as they have learnt plays a more important part in the religion and life of these people than with those in the large centres, I think I have reason on my side in pleading for a more generous treatment of them than the resolution of the Conference would warrant us in expecting.

Apologizing for this further intrusion upon your space,

I remain,

Yours sincerely,

JOHN HINDS.

A TERM FOR PROTESTANT.

DR. MARTIN'S REJOINDER.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: If you will kindly allow me an inch of space, I would like to reply to a point or two in Mr. Darroch's criticism of my remarks on the above subject.

Let me begin by confessing my fault. Had I qualified the word 'exact' by prefixing 'fairly' or even the syllable *in*, he would have had no good ground to question my rendering. When we say a 'certain man', do we not always mean an *uncertain* man? Why could he not have had the charity to infer that

when I said 'exact' I meant 'inexact?'

To those 'who know Chinese,' a court before whom he arraigns me, I have to say that I never intended to propose 新 *sin* as a literal translation of 'reformed', but to suggest it as an equivalent for every-day use. Of course it has no meaning except in connexion with the matter in hand.

The New and Old Testaments are described as 新約, 舊約, but these expressions are equally applicable to national treaties. The writer or speaker must have it understood whether he is talking theology or politics.

My friendly critic quotes two terms—*Keng-cheng* and *Fuh-yuen* (更正, 復元)—which he 'prefers' to *sin kiao*. Not to speak of the desideratum of an antithesis, which they do not admit (whereas *sin* and *kiu* are naturally and essentially antithetical) I ask, is he right in asserting that 'both terms mean reformed?' Strictly the word 'reformed' means *made again*, equivalent to *renewed*, whereas the first of the two signifies *rectified* and the other a *return to the original*. Their meaning is purely conventional. The gentlemen of the court will perceive that they are not so exact a rendering as *new* or *renewed*.

This last is, I admit, somewhat colorless, but like the chameleon it borrows color from contact. Confucius was content with it. In fact, I borrow the term directly from the great sage. Does he not say that 'the great study (or science) is to *renew* the people (大學之道在新民)'? and is not 新政 universally understood to be a *reformed* policy? Leaving these questions to 'those who know Chinese,' I apologize for exceeding my 'inch of space.'

W. A. P. M.



DR. MARTIN AND THE TERM  
FOR PROTESTANT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: If it is not too late when this arrives, I shall be glad if you will kindly allow me to make a few remarks anent Dr. Martin's letter upon the term for "Protestant," published in the November number of the *RE-CORDER*. That the venerable Dr. should suggest 新教 as a suitable term, was a surprise to me.

I. It is not an exact rendering for Christianity as implied in the term Protestantism. For Protestantism is neither a "new" nor a "reformed" faith, but rather a reverting to the pure Christianity of the Bible.

It is true that the term "Protestant" was not generally used before the Reformation, but that for which Protestantism contended, was *older* than the superstitions against which it protested.

II. Although in a limited and classical sense the word 新 may mean "renew" or "reform," still, to the mass of the people, it conveys simply the idea of something new, and put as an appellation for Protestantism would, to them, mean nothing more nor less than a new church. The term therefore would be ambiguous and misleading to most of the people. We know what is meant by 新春, 新法, 新桌子, etc. If Protestantism in China was styled 新教, exactly the same interpretation would be given to it as is given to those, but it is not "new" in this sense of the word.

III. The Dr. says that if the term "Sin-kiao" were adopted for "Protestant," "it follows that Kiu-kiao (舊教) would be a natural designation for the unreformed."

By the phrase "unreformed"

does the Dr. refer to any particular church? Is the R. C. church intended by it? If so, it would be highly agreeable to them; but the term does not apply—the "new" being *older* than the "old." In discussing with Romanists I have often been asked "which church is the oldest, yours or ours"? The general impression among Romanists is that we Protestants are a new heretical offshoot from the mother stem, which came into existence about the time of Luther. Adopting the term "Sin-kiao" for Protestant, would be helping to confirm their pretensions and place us in a wrong position.

Re the term Ye-su-kiao (耶穌教) I take exception to what Dr. Martin says that "any R. C. Christian has as much right to claim it as we." I think there is not much danger of the R. C. church, as such, substituting the term Ye-su-kiao for their own. The 天主教 and the 耶穌教 are recognized throughout the empire as two distinct and separate churches, and no member of either church *has a right* to lay claim to the name of the other so long as he remains in his own church. A Roman Catholic Christian, as such, has no more right to claim to be a Protestant than a Protestant has to be a Romanist, and both for the same reasons.

I would gladly hail a general term for "Protestant." Whatever term may be decided upon, it will still be a long long time before the term Ye-su-kiao goes out of use, and I don't think we need be sorry on that account. Of the terms suggested, I personally prefer 復元教 as being a better representation of Protestantism than the others.

Yours very sincerely,

THOMAS WINDSOR.

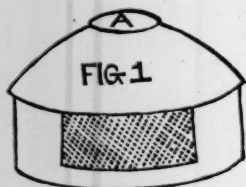


## CHEAP HEATING STOVE.

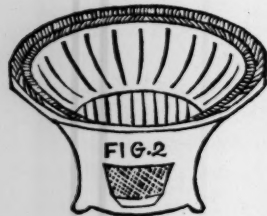
*To the Editor of*

"THE CHINESE RECORDER."

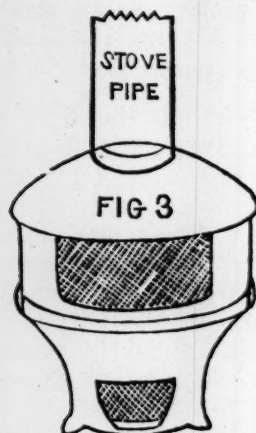
DEAR SIR: I send you drawings of an improvised heating stove which costs us here sixty-five cents. Fig. 1 is called by the



Chinese 開口竈 K'ai-keo-tsao, or 頂鍋爐子 Ting-ko-lu-tsü. It is extensively used, especially by boatmen who burn wood, being turned upside down from the way it appears in the drawing when in its normal use. Fig. 2 is known



as a 西爐 Hsi-lu. These stoves are made in our province at Pao-king 寶慶府, but I understand are to be purchased in all the adjoining provinces. Fig. 3 shows the two pieces put together. I should have said that "A" in Fig. 1 has to be knocked out in order to afford an escape for the smoke. This is done by resting "A" on the tip of the



horn of an anvil and, beginning in the middle, gradually making the hole. If one does not strike directly over the anvil tip he will almost surely ruin the top part of the stove. After the hole is cut, the only thing necessary to complete the stove is the pipe and a tin door for the large opening. If one wants to hold the heat, a large drum can be made that fits around the pipe resting on the dome-shaped top. The drum was suggested by our Rev. F. E. Boydston, while we owe to Mr. F. B. Brown the original adaptation.

We have several of these stoves in use, and they are doing us splendid service. It is with the hope that others may be similarly benefitted that I write this letter.

Yours truly,

O. T. LOGAN.

Changteh, Hunan.

## Our Book Table.

**TECHNICAL TERMS.**—The medical terms contained in this book have not all received the sanction of the Medical Association of China. When the book was going through the press, the medical terms that had been inserted in the list could not be submitted to the scrutiny of the Committee of the Medical Association without postponing the publication of the book for an indefinite period. It was thought best therefore to print the list as it had been prepared by the Committee of the Educational Association and revised, in part at least, by Dr. Stuart, of Nanking, rather than wait for a revision of these terms by the Committee of the Medical Association.

The Medical Association have already published a partial list of their terms, but much remains to be done before their list is complete.

Intoxicants and Opium in all lands and times. A twentieth century survey of intemperance, based on a symposium of testimony from one hundred missionaries and travelers. By Dr. and Mrs. Wilbur F. Crafts and Misses Mary and Margaret W. Leitch. The International Reform Bureau, Washington, D. C. Cloth, 75 cents, gold; paper, 35 cents.

This is the revised sixth edition of "Protection of Native Races against Intoxicants and Opium," which we noticed in our Book Table columns in November, 1901. We may say now, as we said then, that there was never a time when the lust of gain was more organized and aggressive. But there also was never a time when enlightened Christian sentiment, systematically marshalled and temperately

yet pointedly expressed, was so likely to operate on the minds and consciences of the framers and executors of the laws of most Christian lands. As this book is meant to keep alive and direct effort for the deliverance of all the colored races from the white man's rum and opium, and is specially meant for statesmen who appreciate "how large a part is to be played in this century by international public opinion and international law," we wish this new issue had been more generally and effectively brought up to date. However, in spite of palpable patch-work here and there, we believe the wealth of testimony, new and old, presented in this well-illustrated book will have a stimulating effect in an important and much-needed crusade.

—  
The Life of Charles Haddon Spurgeon, by Rev. F. W. Baller. 司布真記. 77 pages.

This is the third volume of a most helpful series produced by Mr. Baller, and will form an acceptable addition to the Christian Chinaman's library. We are thankful that the day is past when the literature of our brethren in China was limited to Gospel tracts and a few elementary story books. The Christian library is growing in its variety of profitable books, and what more helpful than the lives of men eminent for piety, faith and good works.

Mr. Baller has extracted from the unabridged edition of C. H. Spurgeon's Autobiography, published in four large volumes, the essential features of that noble life and weaved them into a succinct and interesting account

contained in eighteen chapters. They record his early life and call to the ministry, his popularity as a preacher, his unflagging efforts as pastor, author and philanthropist, and his world-wide influence through his published sermons. Chapter seventeen gives specimens of Mr. Spurgeon's writings, manifesting his good counsel, sage advice, flashes of wit, and apt metaphor.

The book is written in excellent mandarin, and the text abounds with idiomatic phrases and common sayings which will prove useful to students of the Chinese language. The perusal of this "Life," as well as that of "George Müller," and the translation of the Rev. J. Hudson Taylor's "Retrospect," has given us great pleasure, and we could wish that these books might be distributed broadcast, confident that the practical side of the Christian faith manifested in the lives of these men of God might lead many to Christ who are not attracted by the truths laid down in tracts.

The price of this commendable brochure is only ten cents, and we trust it will have a wide circulation.

J. J. C.

#### REVIEW.

One of the most satisfactory results of a mission deputation to foreign fields within our knowledge, may be found in the books which have appeared from the pen of Dr. Arthur Judson Brown, Secretary of the American Presbyterian Board of Missions, who visited China and the Far East in 1901-02. His "New Era in the Philippines" at once marked him out as a sagacious and a discriminating traveller, whose observations materially added to the sum total of our acquaintance

with a region much discussed and but little known. Dr. Brown's recent book—"New Forces in Old China" (the F. H. Revell Co.)—is a volume of about 380 pages, full of fresh facts and conclusions in regard to China and the Orient. To readers in this part of the world it will be gratifying to have one who speaks with first hand knowledge and with a certain measure of authority say what we like to have said and resaid, while to those in the home lands much which here appears must come with a force and conviction not always met with in works treating of China and the Chinese. A rapid but effective sketch is given of the political and the commercial forces at work to modify China, seven chapters, comprising one entire division of the book, being assigned to the missionary forces and the Chinese church. At a time when China is more than ever in the eye of the world, and when the future of this mighty empire is felt to have a bearing upon the welfare of the human race as a whole, this latest contribution to the discussion of the subject is most welcome, and should find place in every self-respecting library undertaking to keep its readers abreast of the times. It will soon be followed by another volume dealing with the mission force more fully than was possible in such a general discussion. If Dr. Brown had accomplished nothing else, his numerous articles in popular periodicals, many of them here reproduced, and these two books, would of themselves more than justify the expenditure of money and strength involved. The American price is \$1.50 net.

Orders may be booked at the Presbyterian Mission Press.

A. H. S.

Pastor Hsi, one of China's Christians. By Mrs. Howard Taylor. Published by the China Inland Mission. For sale at the Presbyterian Mission Press. Price \$2.00.

Among the many things excellently well done in connection with the China Inland Mission, a notable accomplishment is the issuance of a most attractive missionary literature. Not a few of these publications are from the pen of Mrs. Howard Taylor (née Geraldine Guinness), and her latest contribution, "Pastor Hsi, one of China's Christians," is not only distinguished among all the books on China she has previously prepared, but will, we believe, take rank among the most remarkable missionary books of this age of missionary literature. The conjunction of such a life as that of Pastor Hsi, with the descriptive power of such a biographer as he has found, brings before the world a most marvelous witness of the triumphs of the Gospel in China. The Boxer outbreak bore witness to the extent of the church in China and to the genuineness of the faith of its members. This book completes the picture by witnessing the quality, the spiritual value of the life of "one of China's Christians." It is not a missionary book of the ordinary kind, recounting the experiences of some foreign worker, or the strange scenes and customs of a heathen land. It is the detailed life-history of a Chinese pastor, obtained from full records, personal observation and the testimony of many who knew him long and intimately. And what a marvelous story it is of the work of God through him. It reads indeed like a Chinese Acts of the Apostles, with Pastor Hsi the Paul of the southern Shansi churches. Numerous references are made to the work and visits

of leaders in the China Inland Mission and the writer herself, but the central figure of the book is always Pastor Hsi. His consecration, his faith, his self-sacrifice, his energy, his inventive ability and power of originitive thought, his great practical wisdom in business as in church work, and his remarkable organizing capacity make it fitting that we should thus dwell long and continuously on the study of his character. We have distinctly to thank Mrs. Taylor for giving us a complete spiritual portrait of a noble Chinese Christian, such as we should expect in the biography of some spiritual leader in the home churches.

Pastor Hsi, from the beginning of his Christian experience, believed that by the help of the Holy Spirit he was to be a "Conquerer of Demons" as his new name adopted after his conversion, implied. His life work of establishing and maintaining opium refuges in some thirty cities and villages of Shansi, Shensi and Honan; providing the medicines for use therein from his own prescriptions, and by his own genius and labor supplying all the financial support for this wide-reaching work; of saving thousands of men and women from the power of the opium habit and leading a very large number of them to complete salvation in Christ, establishing in fact a mission out-station wherever his opium refuges had made an opening for the Gospel—this was perhaps a conquest of demons greater than he thought of when he took his new name. But in definite spiritual struggles with evil spirits (which in heathen countries seem to possess men as distinctly and as absolutely as in Christ's time) he many times proved the power of



prayer in what were as truly miraculous castings out of devils as those of earlier apostles. Whatever psychologists may decide as to the nature of such phenomena, the fact is established beyond dispute that men and women in heathen lands are not infrequently found completely possessed by an evil spirit appearing to have a personality distinct from their own, and often the power of God through the prayers of his people has released such persons from the evil power which dominated them and restored them permanently to self-control and a right mind. The triumphs which God gave to Pastor Hsi over the power of evil, though they may seem like strange tales to those brought up in another atmosphere, have been strikingly paralleled in the progress of the wonderful awakening which took place some years ago in the Norwegian missions in Madagascar. And doubtless there are many missionaries in every heathen land, as Dr. Nevius' classic work on the subject points out, who could refer to instances corresponding very closely to the Biblical descriptions of demoniacal possession and to equally marvellous deliverances through the prayer of faith.

But, after all, the great "witness to the supernatural" which Dr. A. T. Pierson said was to be found in this book, is not, to our mind, in the fact that Pastor Hsi was enabled through the power of God to cast out devils, but that, almost untaught in spiritual things, except by the Word and the Spirit of God, he was able to live a life so sane, so devoted, so magnificent in its varied accomplishments. Pastor Hsi was indeed constantly taught of the Spirit. He obtained his power

as a spiritual leader in the same way that men in all lands must obtain it by long hours of communion with God. He was a preacher of unusual power, of great personal influence in public and in private exhortation; his appeals were so full of love and devotion and sincerity that even those who envied his influence were many times persuaded to give up their hostility and join in the self-denying work he carried on. He prayed most definitely not only for the power of God to heal the sick and cast out demons, but for wisdom in every step of his growing work. He was most definitely a business man, adding an unusual mastery of detail in many kinds of work to an eminent capacity for directing large operations. His faith, his self-sacrifice and his energy supplied the means for all his extensive medical, industrial and spiritual enterprises, and though many times coming to places of deep need he did not depend for financial help on the missionaries with whom he was associated. He was a cultured scholar of Chinese literature as of the Bible, but he did not shrink from any kind of manual labor; he composed a number of striking hymns, both words and music, some of which are quoted in Mrs. Taylor's book, and many of which one can hear sung by the native congregations of Shansi and Honan. But he excelled as a pastor, a true shepherd to the people, and in the midst of the gravest responsibilities he was always ready for the humblest service to those who needed him.

It may seem surprising that it was possible to collect such full and accurate materials for writing the life of a native in the interior provinces of China, but remote as was the scene of his

work, that work was witnessed and intimately observed for considerable periods of time by many most competent to judge and appreciate a great man, and the notes on his life, prepared by Pastor Hsi at the request of Mrs. Taylor, fill in many of the details of the picture and bear out the impression of the man which even a chance visitor could not help but receive. To those who have had the experience of working together in close fellowship with strong consecrated leaders in the Chinese church, it will occur to think, not that the writer of Pastor Hsi has made too much of the facts, but that there are many other Chinese pastors whose memorials might profitably be written for the glory of God and the defence of the Gospel in China. To many missionaries the story of Pastor Hsi will be an encouragement, a suggestion of the spiritual possibilities and perhaps a help to appreciating the actual spiritual accomplishments of native fellow-laborers. To Christians in the home churches, it should seem like the spoils of victory which the conquering Generals brought back to Rome. The churches are entitled to evidences of missionary triumphs, and here is one which is likely to be known and recognized very widely. The book, first printed in December, 1903, has already gone through several editions, and has been issued in six languages. Along with the more comprehensive manuals of missionary work, such a book as this, giving definite and convincing examples of the results of the work, might well be included in the courses of all mission study clubs and young people's societies. Among the lamentably large class of church members and the great

masses of those outside the church who, if they ever think of foreign missions, regard them as futile and useless and misdirected, we shall hope that the life history of "one of China's Christians" may come to be widely known. For to convince the ignorant, the indifferent and the prejudiced that missions are worth while, we can think of no better prescription than this—read Pastor Hsi.

G. W. H.

Vol. 3, No. 3, of the *East of Asia* is quite up to the high standard of its predecessors, and contains the following articles, all beautifully illustrated, with the exception of the one on Chinese Customs: Chinese Customs connected with Births, Marriages and Deaths. Curious Bridges in Interior China (in which is shown a surprisingly well-made—or apparently so—Suspension Bridge). Ju-I, or Sceptre of Good Fortune. The Loochoo Islands. Manchuria, the Coveted Land. The Miao and Chungchia Tribes of Kweichow Province. Morning Walks about Hanyang (III). Pootoo, China's Sacred Island. The Simpleton, the Princess, and the Daughter of the King (illustrated with native drawings). At the end of the Magazine are some well selected quotations from Oriental lore—Ex Oriente Lux—from China, Japan, Persia and India.

#### ACKNOWLEDGMENTS.

Object Lessons in Elementary Science. Stage III. By Vincent C. Murch. New and revised edition. Macmillan & Co., London. Price 2s. Macmillan's New Globe Readers. Primer II. Price 5d.

Twenty-sixth Report of the Chinese Tract Society, showing

366,100 copies reprints and 380,185 copies of new works. "The year's work has been far in excess of any other since the

Society was organized." The Report also contains the list of books and tracts of the Society, both English and Chinese.

### Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify J. Darroch, 9 Seward Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date and over-lapping prevented:—

#### *S. D. K. List:—*

Translated by Rev. W. G. Walshe:—Growth of the Empire, by Jose; Citizen Reader, by Arnold Foster; Life of a Century, by E. Hodder; History of Modern Peoples, by Barnes; Prayer and The Prayer.

Translated by Miss Wu:—Noble Lives.

Translated by Miss Laura White:—Christmas in Different Countries.

By Rev. J. Sadler:—Winners in Life's Race.

Prepared for S. D. K.:—Anglo-Chinese Readers and a Chinese Primer, by Miss Jewel.

#### *Commercial Press List:—*

Adam's European History, Burnet's School Zoology, Gray's How Plants Grow, Gammon's Manual of Drill, Loomis' Elements of Differential and Integral Calculus. Rev. A. P. Parker, D.D. Popular Science Readers.

Elementary Arithmetic.

Le Comtes' Compend of Geology.

Winslows' Principles of Agriculture.

Intermediate Geography, by H. L. Zia.

Laughlin's Political Economy.

Hinman's Eclectic Physical Geography.

Milne's Plane and Solid Geometry.

Geographical Terms in Chinese, European Constitutional History (for Educational Association).

Green's History of the English People, translated for the Kiangnan Arsenal.

#### *Shansi Imperial University List:—*

Universal History, by Myers.

Twentieth Century Atlas of Popular Astronomy, by Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

Evolution, by Edward Clodd.

History of Russia, by Rambaud.

Biographical Dictionary, published by Chambers.

History of Commerce in Europe.

Text books of Tokio Normal School. Translated from the Japanese: Algebra (two vols.), Mineralogy, Zoology, Physiology, Physics, Pedagogy, Physiography.

Fundamental Evidences of Christianity, by Dr. H. C. DuBose.

Catechism of Synoptic Gospels, by Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ," by Miss Sarah Peters.

Hymn of Creation, or the first leaf of the Bible; according to Prof. Beltex. By Rev. F. Ohlinger.

## Editorial Comment.

If any of us ever have a lingering longing to see ourselves as others see us, he may have his aspirations gratified by reading the trenchant criticisms offered by Mr. Tong Kai-son in this number of the *RECORDER*, in an article reproduced from *China's Young Men*, the organ of the Young Men's Christian Associations in China. The picture which he draws is not in all respects a flattering one, and we would fain believe that the "some" whom Mr. Tong refers to in terms far from complimentary, are the exception and not the rule. Indeed, we think Mr. Tong would admit so much. It is sad that such exceptions always exist, but this peculiarity is not confined to the missionary body. It would indeed be "ideal" if *all* missionaries were perfect, had none of the faults common to our weak humanity, were never proud or haughty, were always patient, always courteous, self-sacrificing—indeed, model missionaries in all respects. But, alas, we are not, and we must therefore bespeak the forbearance of our native confrères. We can only say, with real sadness, peccavi, am sorry, and will try and do better.

\* \* \*

IN regard to the salaries of native workers, Mr. Tong has touched upon a difficult subject, and one upon which we should all like help. In most cases

the scale of salaries was fixed a good many years ago, before telegraphs and post offices and railroads had come in to give what, to the Chinese, are abnormally large salaries—that is, when compared with what people in like circumstances would have received among their own people, independent of what foreign influence had done for them. Thirty years ago it is probably true that native workers were paid a comparatively good salary. But circumstances have greatly changed. The cost of living has greatly enhanced, many new avenues are being opened up, offering large salaries to capable and reliable men, and in comparison with many of these the native workers are poorly paid. But what shall we do? The home Boards are crying to us to retrench and to try and get the churches on a self-supporting basis. New workers are being called for to meet the demands of ever widening fields. Increased salaries means putting off the day when the native churches will be able to assume self-support, and reduces the number of men which the Boards are able to send into new fields or adequately man those which already exist. Thus it is far from being a matter of sentiment or one which can be easily solved. It is one which will require the combined wisdom and tact of both the native and foreign workers. And in



it all let us each seek to have the spirit of the Master, who said: "I am among you as one that doth serve."

\* \* \*

WE would call attention to the article by Miss Hartwell in this issue of the RECORDER, asking for contributions from the Chinese Christians for the purpose of supplying the Japanese soldiers with tracts and portions of Scripture, etc. This is certainly a very worthy object, and this is a rare opportunity. It would do the Chinese Christians good to thus have a part in the good work in Japan, thereby testifying both to their interest in those who may be said to be fighting their battles for them, and their sympathy as well. As Miss Hartwell remarks, where money cannot well be remitted direct to Japan, the same may be sent to the Presbyterian Mission Press, from whence it will be duly forwarded. We understand that the appeal is also being put into Chinese and inserted in the *Intelligencer* and other Chinese papers.

\* \* \*

It is said that of Russia's immense population, only 4,484,594 pupils, or about 25 per cent. of her children of school age, are at school, while Japan has under instruction 5,351,502, or 92 per cent. Russia, with all her territory and all her boasted resources, spends but about \$12,000,000 annually on primary education, while Japan spends for the same purpose nearly \$16,000,000.

These figures speak volumes for the intellectual advance of Japan as compared with Russia, the more so as it is but a generation since Japan began the work of education on modern lines. Her progress in many departments of education has been simply marvellous.

\* \* \*

WE were also very much impressed recently in reading an account, written by one who had been with the Japanese army, of the manner in which the Japanese soldiers were drilled in matters of hygiene, and the pains that were taken to eliminate the elements of sickness and unnecessary loss of life consequent upon improper food, impure water, unhealthful encampments, etc. A medical staff went in front of every army on the march, indicating where the army might encamp, what food was to be avoided and what water was to be shunned. And so obedient were the Japanese soldiery, and such confidence did they have in their superiors, that, as a rule, they obeyed these orders implicitly, and with the result that deaths from sickness have been wonderfully few in the Japanese army and far below the rate which usually prevails in an army in times of war.

\* \* \*

AND so, at last, with such an army, with such a morale, after the destruction of the Russian fleet in these Eastern waters, we are not surprised at the forced capitulation of Port Arthur, a supposed impregna-

ble fortress. True, the Japanese are a small nation and a little people comparatively, but they entered upon the conquest with the determination to succeed at all hazards, that they **MUST WIN**, and winning they are. It is very easy for military critics to find fault with the Japanese and say what they ought to have done, how followed up their victories, and doubtless there have been some sins of omission, but the marvel appears the greater the more it is contemplated.

\* \* \*

In our Missionary News department we have given extracts from a valuable letter sent by Rev. George Douglas, of Manchuria (presently on furlough) to the *British Weekly*. We are glad not only to cull items of interesting information, but to quote in full the closing paragraph:—

Throughout the province I know of about 200 Christians already who have been baptised since war began, and all over a great ingathering is looked for as soon as the war is over. Those of us who are passing through a time of crisis at home have something to learn from our children in the faith and their bearing in their crisis.

\* \* \*

OUR frontispiece this month gives two peeps into Kashing Presbyterian High School. The Southern Presbyterian Church has two Missions in China—the North Kiangsu and the Mid-China—each having five stations. Kashing is in the latter Mission; and we feel

sure our readers will join with us in prayer for a blessing on this young work of training the Chinese youth—the hope of the Church of Christ in China—in this important centre.

\* \* \*

THERE is a lady, a great missionary worker, whose name is yet not down on any of the published lists of missionaries that we know of, who has travelled further and done more for one single object than probably any other lady, a whole host in herself, Mrs. Archibald Little, the President of the Tien Tsu Hui, or Natural Foot Society. Among her most recent achievements has been a popular meeting held in the Town Hall of Shanghai, at which some seven or eight hundred Chinese gentlemen and ladies were present, and which was presided over—very gracefully and tactfully—by Taotai Shen Tun-ho, Mrs. Little herself being one of the principal speakers. Not a little interest and enthusiasm was manifest among the audience, and when a request was preferred that those who were in sympathy with her views and who were prepared to help carry out the objects of the Society should rise, the whole audience to a man—and woman, too—rose to their feet. There is no question but that the anti-foot-binding sentiment is spreading rapidly throughout the country, and more especially among the upper and more enlightened classes. And if this is true, it will not be long before the lower classes

will fall into line. They will but wait to see if the sentiment is real.

\* \* \*

AND in this connection we should like to mention what a number of the Chinese gentry of Shanghai, headed by Taotai Shen, above mentioned, have done by way of helping on the work of the Florence Crittenton Home, or Rescue Work. They have, of their own accord, without any solicitation from without, but only asking for advice and counsel of the Committee of that

Home, rented and furnished a Receiving Home in the very heart of the worst place in Shanghai, on the Foochow Road, and invited the Committee to send a Christian foreign lady to take charge, also voluntarily paying the salary of a Christian Chinese woman as assistant; the whole expense amounting to some twelve hundred taels a year. They are painfully conscious of the great wrong which is being done to these unfortunate "girls" and are glad to do something to alleviate their condition.

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## Missionary News.

### Science Lectures and Evangelism.

MY DEAR FRIENDS: It is just a year since I wrote home a circular letter to a number of personal friends and relatives giving some account of our work here and directing special attention to an effort I had been led to make to come into more direct contact and friendly intercourse with the educated class through the medium of a science room and popular experimental demonstrations and lectures on science in its many practical applications to modern life.

In that letter I expressed the hope that we might be able to put up a suitable building where this work, already full of encouragement, might be more effectively carried on.

The hope then expressed has been most abundantly realised, far beyond my expectation, and

through the generous help supplied in response to that letter we have now a most suitable building admirably adapted to our requirements.

A subsequent letter written last May to each of the kind donors and accompanied by photographs of the exterior and interior of the Science Hall will have conveyed some idea of the building and of the large number of educated men who from the very first were brought into contact with us through that desire which is steadily growing in China to understand something of the great range of human knowledge lying outside the limits of this Confucianism which till lately was regarded by nearly all educated Chinamen as containing the sum and substance of all knowledge worthy of their attention.

The last three months has been to us a very busy and very interesting time in connection with



this particular work, and my object in now writing is to enable those who have been sympathetically interested in this effort to know something of the use to which our new science room is being daily put.

During the last three months the city has been inundated by something like 6,000 students, who have gathered in this prefectural city from its seven subordinate cities to present themselves for the literary examinations.

As each day the students from only two cities present themselves for examination it follows that every day there are a large number of students not undergoing examination. These students soon hear from one another of the science hall and for many weeks we had every day (Sunday excepted) crowded audiences morning and afternoon.

Our plan was to commence by assembling in the preaching hall, where we daily had sixty or seventy or more quietly and attentively listening, in most cases for the first time, to the Gospel, as my medical assistant and myself would take it in turn to preach. This meeting usually lasted about an hour, and was followed by an opportunity for purchasing Christian books, Gospels, tracts, etc., whereby the Word of Life has reached hundreds of distant homes.

We would then propose adjourning to the science room, and soon that room would be packed. Repeatedly have we had 150 in the morning and a like number in the afternoon.

Our largest number has been on several occasions 180 at one time, which meant every seat in the area of the hall occupied (120) and sixty standing in the gallery, which occupied three sides of the building.

These science lectures usually lasted an hour, and during the whole time perfect order and undivided attention characterised the audience. Many would stay after the conclusion of the lecture and ask questions evidencing real intelligence.

Nor were these science lectures devoid of suitable opportunities for turning their thoughts from these laws of nature up to God the source of all and whose wisdom and power are so manifested in all creation, the subject of chemistry specially lending itself to such thoughts, for example when doing experiments to illustrate the indestructibility of matter or again in referring in connection with oxygen and carbonic acid gas to the wonderful inter-relationship between the animal and vegetable world.

Often during this month of daily lectures we were asked if we would not have a progressive course when the examinations being over those who wished could attend daily.

Finding that a month's interval would intervene between the two sets of examinations I arranged to do so, put out notices to that effect, advertising a month's course of twenty-six daily lectures, comprising ten on chemistry, ten on electricity, and six on sundry subjects not previously specified; the lecture to be of an hour's duration, commencing at 4 p.m., and the fee for the course to be three Taels of silver, or about 7s. 6d. Twenty-two men entered their names, including two grown up sons of our mandarin, paid their fees and received admission tickets.

They have really been an ideal set of students, very regular in their attendance, generally coming an hour before the lecture, so



as to have time to make sketches of apparatus, copy down diagrams, etc., and generally they would stay half an hour after the lecture asking most intelligent questions.

It was interesting to glance over some of their note books and see what clear diagrams they had made of apparatus and lucid explanations of them.

A good deal of time has necessarily been taken up preparing these lectures, as in many cases, especially the last six, diagrams and apparatus had often to be improvised from day to day, but the time thus spent has permanently added to my stock of apparatus available for future use.

Space forbids any detailed account of the ground covered in the lectures on chemistry and electricity, but it may be interesting to know the subjects treated of during the last six lectures, which may be briefly summarised as follows:—

*First Lecture—Pneumatics. I.*

Illustrated by the diving bell, of which we rigged up a model capable of being raised and lowered by a crane, lit up inside by electric light, and of course supplied with air by a tube from an imaginary pumping engine.

*Second Lecture—Pneumatics. II.*

*Third Lecture—Heat.*

*Fourth and Fifth Lectures—Hydraulics.*

[We regret that the summaries of the other lectures have had to be crushed out on account of lack of space.—ED.]

Before we separated a couple of Christian books were given to each student and thus ended a month's intercourse which I greatly enjoyed and which in many ways afforded one opportunities of turning their thoughts from the wonderful laws of na-

ture by which we are surrounded up to God as the source and fountain of all power, wisdom, goodness and all real blessing and prosperity.

This course of lectures was no sooner over than the higher grade examination commenced, and again daily audiences, first in the preaching hall and then in the science room, has been the order of the day. Repeatedly have we had every seat occupied and fifty or sixty standing in the gallery, yet perfect order the whole time.

Although the majority have come simply and solely to hear something of scientific matters I very rarely saw any manifestation of impatience, but on the other hand, marked attention during the time we were preaching prior to adjourning to the science room.

We are on the eve of witnessing great changes in their whole educational system, and they all say that this is the last of this particular class of examinations to be held here, as a new system of graduated schools is to be started next year.

Probably with this departure from their old time-honoured system of education there will be a steadily increasing desire to understand something of science in its principles and practical application and thus we may with every reason anticipate a more and more extended use of our science room and through it an increased intercourse with the educated class, otherwise so difficult to reach, but to whom as to all other classes of the people of this great land we are meant to be messengers of God and heralds of salvation through our Lord Jesus Christ. Believe me,

Yours very sincerely,

WILLIAM WILSON.

Sui Ting Fu, Szchuen.

### C. E. Gen. Secretary's Report.

At a meeting of the Executive Committee, December 27th, 1904, the following report was presented:—

To the Executive Committee of the United Society of Christian Endeavor for China.

*General Progress.*—Since my last report there have been many evidences of a widening interest in Christian Endeavor methods and a general recognition of its place in the development of the native church in China. New societies have been organized in most unexpected places, as a result of correspondence with the General Secretary or with friends in other provinces, and personal visits of the Secretary have aided in starting several new societies and bringing others into connection with the general work. Christian Endeavor ideas and plans have been made familiar in almost all the mission work of Honan province. The first society is reported in the rapidly developing mission work of Hunan. A new society is reported in Shansi; the idea of it being brought thither from Peking by a military officer, the head of the governor's body guard, and a newly baptized convert of the English Baptist Mission. Correspondence has been carried on about Christian Endeavor work with missionaries in all but two out of the eighteen provinces and Manchuria, and in all but four of them—Kansuh, Shensi, Kueichow and Kuangsi—societies are reported. The place accorded to the United Society of Christian Endeavor for China in the plans of the proposed Martyrs' Memorial Building and the space gladly offered to Christian Endeavor news and notes in almost all of the Christian Chinese

papers are among the indications that the society is to have a recognized place in the development of mission work in China.

*Local Co-operation.*—In order to make this place permanent and increasingly useful as well as universally admitted, there is great need that the general work should be more generally supplemented by enthusiastic local workers, such as have made Christian Endeavor so helpful in Fukien, Kuangtung, Chekiang and Chibli provinces. There is much reason to suppose that in Kiangsi, Honan and Shantung provinces friends will also be active in extending the organization of societies and interest in the movement to a large proportion of the churches. The success of a Christian Endeavor society in any place, like the success which will come to any other method of church work, must always, in the end, depend upon the sympathy and active interest of the local pastor or missionary. Still the example of growing, helpful societies under an enthusiastic leader, in any province, is a most effective recommendation for the adoption of the method by neighboring missions.

*Traveling.*—Since my last report I have visited the English Baptist and American Presbyterian Missions along the line of the German railroad in Shantung and the American Board mission in Pangchuang in the same province, and presented Christian Endeavor work to large and representative gatherings of their native pastors and Christians. Two months in the summer were spent at Kuling, with very satisfactory results in the way of securing better acquaintance with the work and the missionaries of Central China

and interesting them in the Christian Endeavor movement. The permanent results need time and further effort to crystallize them, but it is probable that many individuals and possibly some large missions in Central China may take up the Christian Endeavor methods in the near future.

On the 31st of August I left for Hankow and made a tour of six stations of the China Inland Mission in Honan, leaving the railroad about the centre of the province and making a circuit back to the same place. Mr. Henry T. Ford, of Tai-kang, had carefully planned the itinerary, and his enthusiastic co-operation in all the places we visited together did much toward making the trip a great success. We were enabled to interest a large number of the Christians connected with this field; some societies were organized and others strengthened. The work there seems now well established and likely to be growing in extent and usefulness through the continued aid of Mr. Ford.

Since returning to Shanghai I have made a trip to Ningpo to aid in the organization of the committee work in preparation for the National Convention, and also have made a visit to Hangchow and Kashing, speaking on Christian Endeavor themes in the churches of the Northern and Southern Presbyterian missions. In Shanghai a new society has been organized in the mandarin church, through the help and suggestion of Mr. J. Darroch, who has also aided in the preparation of the C. E. prayer-meeting topics for 1905, and has kindly advised in matters of translation on several occasions.

*Topics for 1905.*—The topics were issued this year, first in the

Chinese Almanac prepared by Dr. Hallock for the Chinese Tract Society, and in that way were given a circulation of over twenty-five thousand. Of the special topic cards issued by the United Society two editions of four and six thousand each have been published. One gives the topics for the year, with the pledge and a few definite suggestions about the prayer-meetings and the general work, in a two-page folder, which is furnished very cheaply. The other edition is a thirty-page booklet, giving for the first time in Chinese the suggested Bible readings for each day in preparation for the topic of the weekly prayer meeting, as well as several other new and helpful features. This booklet ought to make it easier for every member of a Christian Endeavor society to be prepared for the testimony and work of the society.

*Other Publications.*—(In response to suggestions from various sources the pledge has been simplified and is now published on all the topic cards in a form short and easily understood by any one, and yet retaining all the essential ideas of the full form.) This year again about fourteen hundred copies of the Christian Endeavor Souvenir Almanac have been sent out to missionaries in all parts of China. The booklet last year proved very effective in calling favorable attention to Christian Endeavor work, and elicited many kind words from friends in different parts of the country. The issue for this year contains much more of information and suggestion about Christian Endeavor in China, notices of the National Convention, and appeals for co-operation in the general work of the United



Society. It is hoped that it will make the movement definitely and attractively known to every one in a position to employ Christian Endeavor methods in mission work.

*Correspondence.*—There has been an encouraging number of inquiries about the work from new places, and effort has been made to follow up earlier inquiries with samples of all new literature as issued. Correspondence with old and new friends of the movement has occupied much time, as such correspondence must necessarily be quite full, in order to properly explain the plan and principles of Christian Endeavor and its fitness as an agency in the native church in China.

*C. E. Notes for Chinese Papers.*—The work of supplying regular notes on the Christian Endeavor prayer-meeting topics to the different Chinese papers has been of great service to the advancement and increasing usefulness of the societies, and many thanks are due to the friends of Christian Endeavor in different parts of China who are carrying the burden of this work. Some changes have occurred among the contributors to the Christian Endeavor departments of the different papers. Dr. J. C. Garritt's work in the *Chinese Christian Intelligencer* has been taken up, on his departure on furlough, by Rev. P. F. Price, and the work of Dr. H. C. Hallock in the *Chinese Christian Review* will also be provided for. The extension and development of this work of supplying Christian Endeavor notes and news to the magazines requires considerable thought and time, and might be given more attention with great profit to the work.

*The Ningpo Convention.*—The

arrangements for the National Convention at Ningpo, May 12-15, 1905, are becoming more definite. The sub-committee on program have approved the general outline of program, and have in hand a considerable list of promised or probable speakers of repute from different parts of the empire. It will be possible at the convention to arrange for special conferences on Bible Study and Christian Endeavor Committee work and organization, besides the general meetings which will be more definitely inspirational in tone. Special devotional meetings are to be planned and evangelistic services arranged for the public. The meetings are to be held in a temporary structure erected in the courtyard of the Presbyterian Academy building. The local committees are well organized and actively at work. Music, Entertainment, Program, Decoration, Finance, and Place of Meeting Committees, having among their members representatives of all the missions in Ningpo, both foreigners and natives, are working together to make the meeting a success. Rev. A. R. Kepler is the efficient Chairman of the General Committee. Although it will be too much to expect a large number of delegates to the convention from distant places, yet it is probable there will be a considerable number, and systematic effort is being made to secure a quite general attendance from different parts of Chekiang and Kiangsu provinces.

*Suggestion for helping the Societies.*—The extension of Christian Endeavor methods to the churches of all parts of the empire, which is now well started, and which will continue slowly by a maintenance of the same methods which have so far



been employed, should now be supplemented by an educational campaign among the societies organized that their possibilities in the way of spiritual training for young people may be made evident. Although the utilization of the Christian Endeavor society in any church as a means of spiritual culture rests with the pastor of that church, and the general agencies of the United Society cannot be expected to cultivate the field for which they simply suggest the implements, yet all that can be done to aid in securing the largest results from the employment of Christian Endeavor methods may properly be a part of our work, and will commend those methods still further to those who seek for the largest permanent spiritual results. Some plan of offering to members of Christian Endeavor societies in China opportunities for special directed study of the Bible and methods of Christian work has been suggested by thoughtful friends of the movement as a necessary step in the development of the service of the United Society to the different local organizations. A system of examinations by correspondence and certificates for work done by Endeavorers might tend to still further attract the Chinese Christians to the Christian Endeavor method in their local churches, and encourage them to a greater activity among all lines of Christian service. The stimulus to independent thinking along spiritual lines which has always been a notable feature in the work of Christian Endeavor societies and which has seemed to be an attractive feature to Chinese Christians as it has been to Christians in other lands, would be definitely increased by such a system of correspondence

study, and would help greatly in putting *content* into the machinery of the societies. The working out and application of plans to this end should be a large part of the program for advance after the Ningpo convention.

Respectfully submitted,

GEO. W. HINMAN.

### Mission Work in Manchuria in War Time.

[We cull the following items of interest from a letter sent by Rev. George Douglas to the *British Weekly*.]

The Rev. W. MacNaughtan, writing from Liao-yang, gives a most graphic picture of experiences during the fierce six days' fighting round that city. He says that the Sabbath services have never once been interrupted, although the devotions on the first day of the siege were "punctuated by blasts of artillery from the south and east," and only some 120 were present. But "the Christian Endeavour meeting was held as usual." I have looked up the topic for the day, and find that they were studying "The world's gain through universal peace," to this cannon accompaniment, the texts being, "He maketh wars to cease." . . . "Be still and know that I am God," . . . "The Lord of hosts is with us," . . . "They shall beat their swords into plowshares," . . . "Neither shall they learn war any more."

The following Sabbath, the day after the Japanese occupation, the missionaries were all too busy among the Chinese wounded to turn up at the be-

ginning of the service, and so it was conducted by the leading elder, who naturally made it one chiefly of praise and thanksgiving. But they went down later, and found a crowded church, all "full of joy and mutual congratulations."

Although there had been perhaps a thousand casualties among the Chinese, none of the Christians were among the killed or wounded. A shell had burst not twenty yards from one of the elders, while he was conversing with two of his sons in the missionary compound; a bullet had passed through the clothes of another old disciple, and a shell had burst in a prominent member's shop, but all had escaped. Still more remarkable was the case of the Eastern outstations, three of which were scenes of fierce engagements, yet again no Christians were hurt. While to the West, even to the brigands'—the so-called Chun-chuses'—den, mission work was going on as usual, as if there were no war; one of the colporteurs sold from twenty to thirty dollars' worth of books the same month. "I feel sure," he adds, "that there is a time of awakening ahead of us, and that thousands are ready to embrace the truth, once the tide of war rolls by."

Mr. MacNaughtan's letter is supplemented by one from Mrs. Westwater, who states that the doctor was too busy among the wounded to find time for letters. His own wounds turn out to have been trifling. Some Japanese soldiers had entered the mission hospital compound seeking supplies, when the doctor came upon them suddenly in the dusk; one of them in fear drew his bayonet, and the missionary received "a small

cut on the hand, and a slight one in the neck." So trifling were they that it did not occur to him even to report the incident. "Good discipline was soon established. But the refuge was packed and overflowed; so did the hospital. Marshal Oyama sent General Fukushima to see both, and to express his deep regret that so many Chinese had been hurt. And next day he returned with a present of a thousand yen to each place." "Three shells fell into the refuge, and one just in front of it, yet no damage was done to any of the crowded inmates. We know of other five which fell quite in our neighbourhood, and one of them burst in our own garden."

On the eve of the siege, "I have forty babies on hand," wrote the doctor, "and what I shall do to-morrow I know not." Then a few days later, "the wounded were being brought in all day, and we were busy from dawn till dark, when the refuge, the hospital, and every corner of our compounds here were filled with men, women, and children, nearly all horribly mutilated with common shell, or pierced with shrapnel bullets." And later still, *à propos* of General Fukushima's visit, "it was a wonderful sight to see the women and bairns—about 450 of them, bowing and kowtowing their thanks and begging the General to arrange for their speedy return home."

From Newchwang we learn that the four unmarried lady missionaries of Liao-yang station have been allowed by the Japanese authorities to return to their posts. They had retired much against their own will when war was declared to take up temporary work in a place of greater

security within the Great Wall at the request of the British Consul at the Treaty port.

So much for Liao-yang, now the Japanese headquarters. Forty miles to the north-east lies Mukden, where the Russian staff has now removed, and where five missionaries have their hands more than full.

Dr. Christie, writing on September 18th, says: "Crowds of refugees, chiefly women and children, whose homes have been wrecked, are flocking into the city, and we are doing our best to provide them with food and shelter. Mr. Inglis has been doing a splendid work in this

direction. He is busy from morning to night with a staff of twenty native assistants. Yesterday 1,600 poor destitute people were relieved, and to-day 1,700. But this is only touching the fringe of the distress, and what they are to do when the cold weather comes I know not. War is an awful thing at the best, but when poor innocent women and children suffer like this, one's blood boils. . . . I hope you are not anxious about us. I don't think there will be much fighting near the city, and the Governor-General with his officials has the natives well in hand."

## Missionary Journal.

### BIRTHS.

- At Hsi-an-fu, Shensi, November 26th, the wife of Rev. A. G. SHORROCK, B.A., E. B. M., of a son,  
At Shanghai, January 26th, the wife of Mr. G. MCINTOSH, A. P. M., of a daughter.

### MARRIAGES.

- At Pao-ning, December 15th, WILLIAM SHACKSTON, B.A., M.D., and ALICE SARAH KNIGHTS, both of C. I. M.  
At Yun-nan-fu, December 17th, W. J. HANNA and Miss ROXIE WOOD, both of C. I. M.  
At Chefoo, December 21st, THOMAS ALEXANDER CLINTON and EMILY FRANCES BALLER, both of C. I. M.

### DEATHS.

- At Hsi-an-fu, December 8th, Rev. CHARLES CHEESEMAM, E. B. M.  
At Amoy, December 20th, NORMAN, twin son of Mr. and Mrs. Frederick R. Johnson, E. P. M., Tai-nan, Formosa, aged 5 years and 3 months.

- At Wu-king-fu, Swatow, January 7th,  
Mr. GEORGE EDE, E. P. M.

### ARRIVALS.

#### AT SHANGHAI:—

December 31st, Dr. and Mrs. A. L. SHAPLEIGH and 2 children, Misses E. E. NAVLOR, A. C. SKOW, P. R. DE LONG, and G. E. BROOKING, from N. A., for C. I. M.

January 13th, C. F. MILLS, M.D., and wife, Miss L. W. VARNEY (ret.), Foochow, Rev. WM. N. BREWSTER (ret.), and Mr. TRIMBULL, Hing-hua, all M. E. M.

January 15th, Mr. J. H. MELLOW, from N. A., for C. I. M.

### DEPARTURES.

#### FROM SHANGHAI:—

January 9th Miss NORA FISHE, C. I. M., for England; Dr. E. H. HART and family, and Miss MADDOCK, M. E. M., for U. S. A.

January 28th, Mrs. CHARLES CHEESEMAM, E. B. M., Si-ngan, for England.



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